AN EXPOSITION OF THE DOMINICAL EPISTLES AND GOSPELS,

vsed in our Engliſh Liturgie,
throughout the whole yeere.

TOGETHER WITH A REASON WHY THE CHVRCH did chuſe the ſame.

By IOHN BOYS, *Doctor* of Diuinitie.

The Summer-part from Whitſunday to the twelfth after Trinitie.

ECCLESIASTICVS cap.3.verſ.1.
The Children of wiſdome are the Church of the righteous, and their exerciſe is obedience and loue.

AT LONDON
Imprinted by FELIX KYNGSTON, for
VVilliam Aſpley. 1611.

AT LONDON
Imprinted by FELIX KYNGSTON, for
VVilliam Aspley. 1611.

TO THE MOST REVEREND FATHER IN GOD, GEORGE BY THE diuine prouidence, Lord Archbiſhop of *Canterburie, Primate of all England and Metropolitane, &c.*

SOme part of my Poſtill is due to your *Grace* in reſpect of the fauour it receiued at your houſe that was in *London:* the Summer-part in reſpect of the ſeruice which it oweth in your preſent Dioceſſe of *Canterburie*. For as an old ſeruant to *Lambeth*, I wiſh vnfainedly that the ſpirit of all your worthie predeceſſors may be doubled vpon your Grace; that, as other ſay, there were many Captaines in one *Cæſar*, and many Doctors in one *Auguſtine:* ſo we may finde the ſeuerall perfections of ſundrie Biſhops in one ſo

renowned a Prelate. Wee can expect no more, and your eminent gifts haue promised our hope no lesse. The Father of mercies, and God of all grace, which in a most fit time begun, finish in you this good worke, to the confusion of Babel, and consolation of Israel in Christ Iesu.

To whose blissefull protection,
I commend your Grace,
resting euer

At your Graces command in the seruice of God and businesse of his Church,

IOHN BOYS.

WHITSVNDAY.

The Epiſtle. Acts 2. 1.

When the fiftie dayes were come to an end, they were all with one accord together in one place, &c.

THe whole Bible may be diuided into [a] three parts, anſwerable to the three perſons in holy Trinitie: to God the Father is attributed our creation, eſpecially deſcribed in the *old Teſtament*: to God the Sonne our redemption, eſpecially declared in the *Goſpels*: to God the holy Ghoſt our ſanctification, eſpecially taught in the *Acts* and *Epiſtles*. For as the former bookes of the new Teſtament euidently demonſtrate the true Chriſt: [b] ſo this hiſtorie the true Church: In them, he that hath eies to ſee may reade the text of the Goſpel, intimating what Chriſt is in himſelfe: but in this as it were the comment of the Goſpell, vnfolding more fully what Chriſt is in his members: [c] in the one, what he did for vs in his humiliation; in the other, what he did for vs in his exaltation.

The Scripture read is a relation how Chriſt himſelfe being abſent, hath gratiouſly prouided another comforter for the Church in her [d] widowhood: and it containes briefly the whole myſterie of this ſolemne feaſt, wherein three points are principally remarkeable:

[a] *Lorin. præf. in Act. Apoſt. cap. 5.*

[b] *Rhemiſt. in ſum of the new Teſtament.*

[c] *Marlorat. argument. in Act. Apoſt.*

[d] *Rupert. de diuinis officijs. lib. 10. cap. 1.*

the { comming of the holy Ghost in the three first verses.
working after his comming, verse 4.
publishing of this working, in all ꝧ rest following.

In the comming and descending of the holy Ghost, foure circumstances are to be noted especially: the
- Time: *when the fiftie dayes were come to an end.*
- Place: *at Hierusalem in an vpper chamber*, chap. 1. vers. 12. 13.
- Persons on whom: *all the blessed Apostles abiding With one accord in one place.*
- Maner how: *suddenly there came a sound from heauen*, &c.

Whereas the [e] *Nouelists* obiect, that this and other portions of holy Scripture taken out of the *Prophets*, *Acts* and *Apocalyps*, cannot truly be called *Epistles*: answere is made, that as S. *Paul* called a text of the [f] Law, *Gospell*, as containing the glad tidings of saluation vnto mankind, Gal. 3. 8. *God preached the Gospell vnto Abraham*, saying, *in thee shall all the Gentiles be blessed.* And as [g] that ancient and much esteemed Diuine, called the fifth booke of *Moses a pure Gospel*, as being a tract of faith and loue: so we may terme these without vntruth, *Epistles*, as reporting the Lords message to his beloued spouse; for in this respect, [h] *Antonius*, [i] *Augustine*, [k] *Chrysostome*, [l] *Macarius*, [m] *Gregorie*, speaking of the whole Bible, generally call it *Gods Epistle*, sent from the court of heauen vnto the Church militant on earth.

2. We say that the Corinthians are termed *Pauls* [n] *Epistle* written in his heart: an epistle (as *Theophylact* vpon the place) for that they were in stead of an epistle; so this text, howsoeuer not an epistle, may stand, I hope, with their good liking in stead of an epistle.

3. Denomination is from the better and greater part, but most of our epistles are taken out of the canonicall epistles, and but a very few from the Prophets, Acts and Apocalyps. *Ergo*, the Nouelists is this obiection are *syllabarum aucupes*, as [o] *Tully* writes of Lawyers, in hawking

[e] Norfolke Ministers obiect. against the Communion booke.
[f] *Gen.* 12. 3.
[g] Mr. *Tyndall in prolog. Deuteronom.*
[h] *Apud Athanas. in vita Anton.*
[i] *In Psal.* 90. *part.* 2.
[k] *In* 2. *Thess.* 2. *Hom.* 39.
[l] *Epist. lib.* 4. *epist.* 84.
[m] *Epist. lib.* 4. *epist.* 84.
[n] 2. *Cor.* 3. 2.
[o] *Lib.* 1. *de orat.*

king after a flie they loſe the fowle.

When the fiftie daies] Almightie God ordained in the old Teſtament ſundrie feaſts, to put his people in mind of his great benefits beſtowed vpon them: among the reſt, there were [p] three ſolemne feaſtiuals euery yeere, namely, the *Paſſeouer*, the *Pentecoſt*, and the *feaſt of Tabernacles*, as we find in the [q] firſt leſſon appointed for this morning prayer: the Paſſeouer was inſtituted in remembrance of the deliuerãce frõ Egypts bondage; Pentecoſt in remembrance of the Law giuen in mount Sinai; the feaſt of Tabernacles in remembrance of *Iſraels* dwelling in tents fortie yeeres in the wilderneſſe: [r] in ſtead of thoſe three Iewiſh feaſts, our Chriſtian Church hath ſubſtituted *Chriſtmas* in honor of Chriſts incarnation, *Eaſter* in honor of Chriſts reſurrection, *Whitſuntide* in honor of Chriſts confirmation of the Goſpell, by ſending vnto vs the holy Ghoſt; and we retaine ſtill two names of the three, to wit, [s] *Paſſeouer* and *Pentecoſt*. Againſt which ancient cuſtome that of S. *Paul* is obiected, Galat 4 10. *Ye obſerue dayes and monethes, and times and yeeres: I feare leſt I haue beſtowed on you labour in vaine.* But our [t] church (herein agreeing with the learned fathers, [u] *Auguſtine*, [x] *Baſil*, [y] *Hierome*, [z] *Leo*) doth anſwere, that the Iewiſh Paſſeouer and Pentecoſt were types of our Eaſter and Whitſuntide: *Chriſt Ieſus is our Paſſeouer*, ſaith *Paul*, 1. Cor. 5. 7. The Lord did paſſe ouer the doores where the blood of the paſchall lambe was ſprinkled, Exod. 12. to ſignifie that he will paſſe ouer all the tranſgreſſions of ſuch as applie to their owne ſoule, the merit of Chriſts blood, who is the Lambe of God that taketh away the ſinnes of the world. So the Iewiſh Pentecoſt was a memoriall of the Law, which is an hidden * Goſpell; but our Whitſuntide a memoriall of the Goſpell which is a reuealed Law: the Law was deliuered in mount Sinai, the Goſpell in mount Sion: the Law was written in tables of ſtone, but the Goſpell in the tablets of our heart by the Spirit: the Law was giuen fiftie daies after their

[p] *Solemnitas ab eo quod ſolet in anno. Auguſt. de temp. ſerm. 186.*

[q] *Deut. 16.*

[r] *Heming. poſtil. dom. 1. poſt Epiphan.*

[s] *Conſule Baron. Tom. 1. fol. 554. 555. Belet. de diuinis offic. ijs, cap. 131. Bellarm. de cultu ſanctorum, lib. 3. cap. 12. & 13.*

[t] *Ser. for Whitſun. part. 1.*

[u] *Epiſt. 119. cap. 16. et quæſt. in Exod. quæſt. 70. & quæſt. ex nouo Teſtamento, quæſt. 55.*

[x] *De Spiritu ſancto, cap. 27.*

[y] *Com. in Gal. 4.*

[z] *Ser. 1. de Pentecoſt. Idem Melanct. & Zepper. poſtill in loc.*

* In being our ſchoolemaſter to bring vs to Chriſt. *Galath. 3 24.*

Passeouer, and the Gospell through the power of the holy Ghost, fiftie daies after our Easter: and hereupon this holy feast is called [a] Pentecost, euen of the number of daies, as it is in the text, *When fiftie dayes.*

[a] Πεντηκοστὴ. Durandus rational. lib.6.cap. 107. Rupert. & alij.

The law was giuen, *because of the transgression*, Galat. 3.19. [b] that is, to reueale sinne to the sinner, [c] as it were to keepe sinne aliue, that it might be felt and seene; as a corrosie is laid vnto an old sore, not to heale it, but to stir it vp, and make the disease quicke, that a man may know in what danger he stands: he therefore who thinkes to iustifie himselfe by the Law, goeth about to cure his wounds with fretting corrosies.

[b] Luther. in Galat. 3.19.

[c] Tyndal. prolog. in Exod.

If the Iewes then had a festiual in remembrance of the Law, which is full of terror, and (as S. [d] *Paul* expresly) *the ministration of death*, how much more should Christians obserue this holy time in remembrance of the Gospell, which is [e] *the power of God vnto salnation*, and *the* [f] *glad tidings of great ioy to all people?* Christmas is a merrie time kept in honor of our Sauiours comming in the flesh, but at Whitsuntide we must reioyce more for his comming in the spirit. This, as [g] *Augustine* speakes, is a double ioy, *quod abeuntem Christum non amisimus, & venientem spiritum possidemus.* I conclude with [h] *Bernard*, if we solemnize the memoriall of the sanctified, allotting one day to praise God in his holinesse for S. *Iohn*, another for S. *Peter*, a third for S. *Stephen*, &c. how much more should we celebrate Whitsunday, consecrated as a memoriall of the Sanctifier, who makes all Saints?

[d] 2.Cor.3.7.

[e] Rom.1.16.

[f] Luke 2.10.

[g] Ser.183. de temp.

[h] Ser.1. in festo Pentecost.

If any shal further ask, why Christ deferred the sending of the Comforter fortie dayes after his resurrection, and ten after his ascension; [i] answere may be, that he did it happily to trie the patience & faith of his Apostles. And heere we must imitate their good example, who continued with one accord in prayer and supplication, Act.1. 14. expecting the Lords good pleasure, who dealeth euermore with his seruants according to his word. It is probable that *Zacharie* prayed for children when he was yong,

[i] Calu. in Act.1.

yong, and ſo continued vntill he was old. *Simeon* aſſuredly looked a long time for the conſolation of Iſrael, and at the laſt he ſung his *nunc dimittis*. If we ſhall vnceſſantly perſeuere in our deuotions, the Father of mercies in our greateſt extremitie will ſend vs comfort, as he did to the bleſſed Apoſtles heere the Comforter.

The place was *Hieruſalem*, and *Hieruſalem* was the [k] citie of God, vnto which [l] all people reſorted at Pentecoſt, as it is in the text, *of euery nation vnder heauen, Parthians, and Medes, and Elamites, and the inhabitants of Meſopotamia*, &c. [m] This may teach all men to take their beſt hint to do the moſt good: we muſt not put our candle vnder a [n] buſhell, or vnder a [o] table, but ſet it on a candleſticke, that it may giue light to the whole familie. For this cauſe [p] Chriſt and [q] *Paul* vſed to preach and worke wonders at Hieruſalem, vpon the ſolemne feaſt daies, intending hereby to do the greateſt good, among the greateſt companie. The more particular place was an vpper chamber: [r] *allegorically*, the Spirit of God deſcends vpon ſuch as are fartheſt off the earth, and neereſt vnto heauen, vpon ſuch as are in an high garret, ſeeking the things aboue; not in a low roome, buried in the buſines of the world: [s] *literally*, the diſtreſſed Apoſtles were thruſt together into an vpper chamber, becauſe they could not well at this great feaſt obtaine more conuenient roome: they might haue ſeparated themſelues, and ſo peraduenture haue been better fitted in ſeuerall houſes: but according to their maſters [t] commandement, all of them kept together in one place with one accord.

The perſons on whom the holy Ghoſt deſcended, were the bleſſed Apoſtles; but the promiſe concerning the Comforter appertaineth vnto vs as wel as vnto them. [u] *I will pray the Father* (ſaith Chriſt) *and he will giue you another comforter, that he may abide with you for euer*: and Matth. 28. the laſt verſe, *Loe I am with you alwaies vntill the end of the world*. The Spirit deſcended vpon the Diſciples in viſible formes, as vpon this day: but if we make

k *Pſal.* 87. 2.
l *Deut.* 16. 16. *Exod.* 23. 17.
m *Zepper. in loc.*
n *Matth.* 5. 15.
o *Marke* 4. 21.
p *Luke* 2. 46.
q *Acts* 20. 16.
r *Bernardinus apud Lorin. & Roy ad hom.* 2. *in loc.*
s *Caluin. vbi ſupra.*
t *Luke* 24. 49. *Acts* 1. 4.
u *Iohn* 14. 16.

cleane our ſoules and bodies as fit temples for the holy Ghoſt, he will deſcend on vs in inuiſible fauours euery day, leading vs into all truth, and making our whole life a merrie Whitſuntide: but the point more principally to be noted, is, that *they were all ὁμοθυμαδὸν, with one accord together in one place.* The Church is not Babel, but Hieruſalem. It is not a number of ſtragling ſheepe, but a communion of Saints, an vnited flock vnder one[x] ſhepheard, hauing but *one* [y] *Lord, one ſpirit, one Baptiſme, one hope,* and but *one* [z] *heart:* and therefore the brethren of diuiſion and ſeparation, are not in their ſchiſme led by the Spirit of God, who is [a] *Loue,* [b] *making men to be of one mind in an houſe*; but by the luſts of the fleſh, engendring [c] *hatred, debate, emulation, contentions, ſeditions, hereſies, enuie,* &c, The ſpirit of [d] man doth not quicken any member or part ſeparated from the bodie: the drie bones which [e] *Ezechiel* ſaw ſcattered in the field, had no life in them till they were gathered to together bone to his bone: ſo the Spirit of God doth not animate and comfort thoſe, who cut off and diuide themſelues from Chriſts myſticall bodie. [f] Behold then how good and ioyful a thing it is for brethren to dwell together in vnitie; for they who be [g] like minded hauing the ſame loue, being of one accord and one iudgement, enioy conſolation in Chriſt, and fellowſhip of his Spirit, to ſuch hath the Lord promiſed his bleſſing, and life for euermore.

Suddenly there came] The gifts of the ſpirit are [h] free, not obtained by labour and induſtrie, but infuſed by grace: [i] *The winde blowes where it liſteth, and thou heareſt the ſound thereof, but canſt not tell whence it commeth, or whither it goeth: euen ſo is euery man that is borne of the Spirit.* The holy Ghoſt is not tied vnto places and perſons, vnto times and tides, he comes [k] *ſuddenly* when he will, and where he liſt: *a ſound from heauen,* [l] inſinuating that it was not in the Diſciples power, but in Chriſts promiſe that he came downe, the worke of God in heauen, not of any man on earth.

x 1. Pet. 5. 4.
y Epheſ 4. 4. 5.
z Acts 4. 32.
a 1. Epiſt. Iohn 4. 8.
b Pſalm. 68. 6.
c Galath. 5. 20.
d Auguſt. ſer. 2. ad fratres in eremo.
e Ezechiel 37. 7.
f Pſalme 133.
g Philip. 2. 2.
h Sorcerius in loc.
i Iohn 3. 8.
k Neſcit enim tarda molimina Spiritus ſancti gratia. Ambroſ.
l Marlorat. in loc.

As it had been the comming of a mightie winde.] [m] For as the winde blowes in euery coaſt and corner without reſiſtance: ſo the Goſpell of Chriſt is gone out into all [n] lands, and his words vnto the ends of the world, neither can any [o] reſiſt the powerfull operation of the holy Ghoſt; he will inſpire whom he liſt, and when he liſt, making [p] *yong men to ſee viſions*, and eſpie the truth, and ſuffering *old men to dreame dreams*, and [q] wander in phantaſies. Or as a winde, becauſe the proceeding of the holy Ghoſt is as it were the breathing of the Father and the Sonne: [r] *Velut expiratio quædam, & reflatio ex intimo præcordiorum calore & amore Patris atq; Filij.* Or as a winde, to ſhew that Gods Spirit is the fountaine of ſpiritual life, as our ſpirit is of naturall life, which in the beginning God [ſ] breathed into man; *anima quaſi ἐμψύχον*, according to that of [t] *Auguſtine*, the holy Ghoſt is in Chriſts myſticall bodie, like the ſoule in our naturall bodie. You may further examine the reſemblance betweene winde and the ſpirit, *in Geminian de ſimilitudin. lib. 1. cap. 73. Berchorius in dictionar. verb. ventus & ſpiritus. Lorin. comment. in Act. 2. 2.*

[u] Some thinke there *came a ſound from heauen as it had been the comming of a mightie winde, and filled all the houſe*; to terrifie them, at leaſt to make them humble, that ſo they might be fit to receiue this high and heauenly gift, for the Lord doth reſpect the lowlineſſe of his ſeruant, and will alſo [x] dwell with him that is of a meeke ſpirit, reſiſting the proud, but giuing grace to the humble, Iames 4. 6.

And there appeared vnto them] The Spirit was giuen vnto the ſonnes of God in old time, [z] but not in ſuch a meaſure, nor in ſuch a manner as vpon this day: not in ſuch a meaſure; the Patriarkes and Prophets, and other holy men of God had taſted of the Spirit, ſpeaking as they were [a] moued thereby; but the Diſciples are ſaid heere to be filled with the holy Ghoſt. *Eadem ſemper fuit virtus chariſmatum, quamuis non eadem ſemper menſura donorum,*

[m] *Bullinger.*

[n] *Rom. 10 18.*
[o] *Acts 6. 10.*

[p] *Joel 2. 28.*
[q] *Jo. Frith.* preface before his anſwere to *Raſtals* dialogue.
[r] *Lorin. in loc.*

[ſ] *Geneſ. 2. 7.*
[t] *Serm. 186. de temp.*

[u] *Caluin. in loc.*

[x] *Eſay 57. 15.*

[z] *Non fuit inchoatio muneris ſed adiectio largitatis. Leoſer. 2. de Pentecoſt.*
[a] *2. Pet. 1. 21.*

donorum, ſaith [b] *Leo*, not in the ſame manner; *appearing in the ſhapes of clouen and fierie tongues. Appearing.*] They did not ſee the [c] ſubſtance of the Spirit, for that is inuiſible, but the [d] ſigne which is viſible: that whereas before they did not thoroughly beleeue Chriſts ſaying, they might now beleeue their owne ſeeing, all things being accompliſhed according to his word.

Clouen tongues as they had been of fire] [e] Hereby ſignifying that it is the Spirit, which giueth eloquence and vtterance in preaching of the Goſpell: it is he which openeth our lips to declare the mightie workes of God, it is he which engendreth a burning zeale toward the word, giuing vs a tongue, yea a fierie tongue, boldly and cheerefully to profeſſe the truth in the face of the whole world. [f] *In linguis, vt in omni genere linguarum & ſermonum facundi eſſent; in igneis, vt inflammarentur amore charitatis.* If Chriſt had giuen his Apoſtles onely clouen tongues and not fierie, then they ſhould haue been full of knowledge, but void of zeale: If fierie tongues and not clouen, they ſhould haue abounded with zeale, but not according to knowledge. Chriſt therefore did ſend downe the Spirit, both in fierie tongues and clouen, that the man of God might be perfect to al good works: [g] *vt feruor diſcretionem erigat, & diſcretio feruorem regat:* zealous in his knowledge, and diſcreet in his zeale: *verbis Vlyſſes, factis Achilles*; as one [h] wittily.

Theſe tongues are called *clouen* [i] in reſpect of themſelues, as being diuers, and in reſpect of the Diſciples, as being diſperſed, and *ſitting vpon each of them*, according to that of [k] *Paul*, *All theſe things worketh euen the ſelfeſame Spirit, diſtributing to euery man as he will ſeuerally.* [l] Chriſt aduiſed his Apoſtles to be like ſerpents in wiſdome. Now the ſerpent hath a clouen tongue, and the Gentiles in old time, ſacrificed vnto *Mercurie*, the god of eloquence, [m] *linguam diſſectam.* A clouen tongue then is an [n] eloquent, expedite, ſubtile, quicke, ready tongue: and he that wil preach the Word muſt be furniſhed with ſuch

[b] *Vbi ſupra.*

[c] *Leo ſer. 1. de Pentecoſt.*

[d] *Caluin. in loc.*

[e] Church Homil. for Whitſunday, part. 1.

[f] *Beletbus de diuinis officijs, cap. 131. & Durandus rational. lib. 6. cap. 107. num. 10.*

[g] *Bernard. ſer. 23. in Cantica.*

[h] *Perigallus apud Æneam Syluium in epiſtolis.*

[i] *Eraſmus annot. in loc.*

[k] *1. Cor. 12. 11.*

[l] *Matth. 10. 16.*

[m] *Pierius Hieroglyph. lib. 33.*

[n] *Pineda in Job 17. verſ. 5. num. 1.*

ſuch a tongue, adorned with all varietie of learning, a walking librarie, like the o *tower of Dauid* (as p *Baronius* of *Bellarmine*, friendly, but falſely) a compleat armorie, built to defend the truth of holy religion againſt all oppoſites whatſoeuer.

o *Cant.*4.4.

p *Annal. tom.*1. *fol.*421. being rather the tower of Babel or Siloam.

As they had been of fire] The fire hath ſeuen properties q anſwerable to the ſeuen gifts of the Spirit: the properties of the fire are, to melt that which is hard, heate that which is cold, enlighten that which is darke, make ſtiffe paſte, and other things of the like nature, which are ſoft, examine that which is impure, to aſcēd vpward, & being diſperſed to multiplie. The gifts of the Spirit, as r *Eſay* telleth vs, are *wiſdome, vnderſtanding, counſell, fortitude, knowledge, pietie, and the feare of the Lord.* Now the holy Ghoſt doth ſoften our hard hearts by the ſpirit of feare, heat our cold zeale by the ſpirit of pietie, enlighten our dark and dull vnderſtanding by the ſpirit of knowledge, ſtrengthen all our weakneſſe by the ſpirit of fortitude, examine our vncleannes by the ſpirit of counſell, making vs aſcend in ſeeking the things aboue by the ſpirit of vnderſtāding, & increaſing all our gifts by the ſpirit of wiſdome: for as ỹ fire being diſperſed increaſeth; euē ſo the gifts of the Spirit, the more they be well employed, the more wil they be multiplied. Heere we may further obſerue by the way Gods vnſpeakable wiſdome, who doth bring light out of darknes, & makes ỹ a s bleſſing which was a curſe; for the diuiſion of tongues hindred the building of t Babel; but diuiſion of tongues at this time, furthered the building of Ieruſalem: if the bleſſed Apoſtles had not ſpoken all languages, how ſhould they by preaching of the Goſpell haue conuerted all lands? except the Word had been publiſhed in euery tongue, how ſhould u *euery tongue confeſſe that Chriſt is the Lord?* if theſe tongues had not been clouen, how ſhould x *all people, nations and languages haue ſerued him?* and therefore this ſigne doth y well agree with the thing ſignified therby. The Spirit came in ſtead of Chriſt *the Word*, and ſo moſt

q *Ardens in loc. & Helwicus Teutonicus de ſimilitudinibus & exemplis, lib.* 1. *cap.*73.

r *Cap.*11. *ver.*2.

s *Caluin. & Ardens in loc.*

t *Gen.*11.

u *Philip.*2.11.

x *Dan.*7.14.

y Enliſh gloſſe.

moſt fitly deſcended in the likenes of a [z] *tongue*. To ſhut vp all theſe notes in one ſhort gloſſe: the [a] light of this fire doth ſignifie wiſdome, the heat of the ſame doth ſignifie charitie, and the forme of a tongue ſignifieth eloquence.

And they were all filled with the holy Ghoſt.] The gifts of the holy Ghoſt are giuen in a three-fold meaſure; for as a learned [b] ſchoole-man acutely, there is *Sancti Spiritus* { *Infuſio.* *Diffuſio.* *Effuſio.*

The Diſciples had infuſion, happily diffuſion, heretofore when Chriſt breathed on them, and ſaid, [c] *receiue the holy Ghoſt:* but now their cup did ouerflow, they were ſo filled with his gifts & graces, as that they [d] *could not but ſpeake the things which they had heard and ſeene of Chriſt:* they were now like the [e] wine that hath no vent, and like the new bottles that braſt, and this was *effuſio ſancti Spiritus:* heretofore they were timorous, and ſo not willing, rude in ſpeech, and ſo not able to teach the Goſpell, and *ſpeake the great workes of God:* but now being filled with the holy Ghoſt, all of them ſuddenly, yet ſoundly *began to ſpeake with other tongues, euen as the ſame Spirit gaue them vtterance:* for as [f] *Leo* ſweetly, *Vbi Deus magiſter eſt, quàm cito diſcitur quod docetur,* where God is the tutor the leſſon is ſoone taught: [g] *Celeriter ſine diſcurſu argumentationis, ſuauiter ſine ſtrepitu diſputationis, & veraciter ſine concurſu deceptionis: He that beleeueth in me* (ſaith [h] Chriſt) *ſhall haue riuers of liuing water flowing out of his belly. (This ſpake he of the Spirit, which they that beleeued in him ſhould receeiue)* [i] for if a man be led by the Spirit, all good workes & gifts of grace ſpring out of him naturally: thou needeſt not to wring and wreſt good deeds out of him, as a man would wring veriuice out of a crab; they flow from him as ſprings out of rockes, of their owne accord, and therefore *Come holy Ghoſt* is a fit Hymne to be ſung at the conſecration of Biſhops; and *Lord take not thy Spirit from vs,* a neceſſarie ſuffrage to be repeated in our Church euery day.

[z] *Gregor. hom. 30. in Euangel. Idem Ferus, ſer. 9. de Pentecoſt.*
[a] *Bellar. Cat. expoſit. ſymb. art. 8.*
[b] *Richardus de S. Victor. ſer. de miſſione Spiritus Sancti.*
[c] *Iohn 20.22.*
[d] *Acts 4.20.*
[e] *Iob 32.19.*
[f] *Ser. 1. de Pentecoſt.*
[g] *Bertrandus ſer. in die Pentecoſt. ſimul & ſemel, vti Kilius in epiſt. dom. Pentecoſt.*
[h] *Iohn 7.38.39.*
[i] *Tyndal. prolog. in Exod.*

O but how ſhall a man know whether the holy Ghoſt is in him, or no? ſeeing Anabaptiſts, and Browniſts, and Papiſts, in a word, all heretikes and ſchiſmatikes haue boaſted of the Spirit? Chriſt telleth vs in the [k] Goſpell, *euery tree is knowne by his owne fruit:* now the fruits of the Spirit, ſaith [l] *Paul*, are theſe, *loue, ioy, peace, long-ſuffering, gentleneſſe*, &c. Heere is a [m] glaſſe wherein thou mayeſt behold thy ſelfe, and diſcerne whether thou be led by the fleſh or by the ſpirit. The brethren of ſeparation, as they bewray in their name, ſo manifeſt in their nature, that they want exceedingly, loue, peace, meekeneſſe, long-ſuffering; howſoeuer they ſeeme to be of *the houſhold of faith*, it is not likely they be of *the familie of loue*. The Papiſts in their writings extoll vnitie and peace ſo farre, that [n] Cardinall *Hoſius* acknowledged none other expreſſe word of God, but onely this one word, *Ama*, or *Dilige*; but if wee ſhall examine the preſent Roman Church in her [o] *title, iuriſdiction, life, doctrine*, we ſhall find her farre from loue: for the firſt is preiudiciall to all Biſhops, the ſecond derogatorie to all Emperours and Kings, the third deteſtable to all men, the fourth iniurious againſt Chriſt, and all that is called God.

[p] *If any man hath not the Spirit of Chriſt, the ſame is not his.* And by [q] turning the words, it may be ſaid as well, if any man be not of Chriſt, the ſame hath not his Spirit. Now to know who be Chriſts, and who be not, we haue this rule giuen vs, [r] *his ſheepe heare his voice*, [ſ] *he that is of God heareth Gods word:* but the Papiſts obey not Chriſts voice, nor delight in his Law; for as the malicious [t] Philiſtims ſtopped the welles of *Abraham*, and filled them vp with earth, to put their memoriall out of mind, that ſo they might challenge the ground: [u] in like ſort the Papiſts haue ſtopped vp the veines of life which are found in the Scripture, with the earth of their owne traditions, falſe ſimilitudes, vnfit allegories, and all for this end, to make the Bible their owne priuate poſſeſſion and merchandize, ſhutting vp the kingdome of heauen, which

k *Luke* 6.44.

l *Galath.* 5.22.

m Church Homil. for Whitſunday, part. 1.

n Dr. *Fulke* anſwere to the preface of *Greg. Martin.* touching tranſlation of Scripture, pag. 4.

o See Mr. *Fox* Acts and Monuments, fol. 1.

p *Rom.* 8.9.

q Church Homil. for Whitſunday, part. 2.

r *John* 10.16.

ſ *Iohn* 8.47.

t *Gen.* 26.15.

u Mr. *Tyndall* prolog. vpon *Ionas.*

which is Gods word; neither entering in themſelues, nor ſuffering them that would, hereby ſhewing plainely that they are not of Chriſt, nor in this poſſeſſed with his Spirit.

But heere they will obiect, that there be diuers neceſſarie points vnto ſaluation not expreſſed in holy Scripture, which were left to the reuelation of the Spirit, who being now giuen vnto the Church according to Chriſts promiſe, hath taught many things from time to time, which the bleſſed Apoſtles [x] could not then beare. To this obiection, [y] anſwere is made, that the proper office of the holy Ghoſt is not to broch any new contrarie doctrine, but to confirme and explaine that which had bin taught before: *When the Cõforter is come* (ſaith Chriſt) *he ſhall lead you into all truth: he ſhall not ſpeake of himſelfe, but what ſoeuer he ſhall heare, that ſhall he ſpeake; he ſhall receiue of mine, and ſhew vnto you,* [z] *bringing all things to your remembrance which I haue told you.* We may not then vnder pretence of the Spirit, bring into the Church any dreames or phantaſies of our owne braine, but as the Diſciples, after they were filled with the holy Ghoſt, [a] *ſpake ſuch things as they had ſeene and heard:* ſo the verie ſumme and ſubſtance of all that wee preach after *the Spirit giueth vtterance*, muſt be nothing els, but that heauenly doctrine, which we find and reade in Gods holy Bible.

With other tongues] as it is in Saint [b] *Marke*, with new tongues, not [c] with that old [d] ſlow tongue of the Law, but with Euangelicall vtterance: *Moſes* had but one tongue for one people, but the Diſciples had clouen tongues, all languages for all lands: hereby ſignifying that *in* [e] *Chriſt there is neither Iew, nor Grecian, neither bond nor free*, but that *the* [f] *Lord ouer all, is rich vnto all that call vpon him.* It is not ſaid they ſpake with one tongue, and many languages were heard (as [g] *Carthuſianus* and ſome other imagine) [h] for then the miracle ſhould haue bin in the hearers, and not in the Preachers: but

[x] *Iohn* 16.12.

[y] Church hom. *vbi ſup. Caluin. apud Marlorat. in Joh.* 16. *& Leo de Pentecoſt. ſer.* 2. *cap* 6

[z] *Iohn* 14.26.

[a] 1. *Epiſt. Ioh.* 1.1. *Acts* 20.22.

[b] *Mark. cap.* 16. 17.

[c] *Sarcerius in loc.*

[d] *Exod.* 4.10.

[e] *Galath.* 3.28.

[f] *Rom.* 10.12.

[g] *Vide com. Lorin. in loc.*

[h] *Calu. Caietan.* Engliſh gloſſe *in loc. Nazianzen. apud Bezam. & Ambroſ. ſer.* 62. *& à Lorin. citati. Auguſtin. Chryſolog. Greg. Cyril. Hieroſol.*

but *they began to ſpeake with other tongues*, and ſo *euery man of euery nation heard his owne dialect.*

As the ſame Spirit gaue them vtterance] There are diuerſities of gifts, but the ſame Spirit; to one is giuen by the Spirit the word of wiſdome, and to another the word of knowledge by the ſame Spirit, to another is giuen faith by the ſame Spirit, and to another the gift of healing by the ſame Spirit, to another prophecie, to another diſcerning of ſpirits, to another diuerſities of tongues; all theſe things worketh euen the ſelfe-ſame Spirit, diſtributing to euery man as he wil ſeuerally; for all men haue not all gifts, and ſuch as haue the ſame graces, haue them not in the ſame meaſure: whatſoeuer wee ſay well, is *as the Spirit giueth vtterance*, whatſoeuer we do well, *is* [i] *according to the grace that is giuen vnto vs.* Heere the Diſciples vttered eloquently the great workes of God, not out of their owne wit, nor out of their owne will, [k] *ſed quid, & quantum, & quomodo Spiritus ſanctus dabat:* all was the meere gift of the Spirit, both for the matter and the manner: in that they ſpake with other tongues it was the gift of the Spirit: in that they ſpake with other tongues [l] other things, in ſtead of vanitie, veritie, *magnalia Dei*, whereas heretofore they ſpake *carnalia mundi*, this alſo was the gift of the Spirit. See Epiſt. *Dom.* 2. after *Epiphan.* and Epiſt. *Dom.* 4. a *Paſch.*

Then were dwelling at Hieruſalem deuout men] The ſummarie pith of all the text following is briefely this: [m] all the religious and deuout men preſent at this miracle, wondered at it, and enquired after it; but the wicked, as we reade, verſe 13. *mocked and ſaid, they are full of new wine.* The wonders and workes of God euer had and euer ſhall haue this effect: [n] *all that are ordained to eternall life beleeue*, but the reprobate deſpiſe the Prophets, & [o] ſtone ſuch as are ſent vnto them. Vnto the godly Chriſts Goſpell is *the* [p] *ſauour of life vnto life, but vnto ſuch as periſh, euen the ſauour of death vnto death:* in this [q] ſenſe Saint *Iohn* ſaith in his Apocalyps, *He that is vniuſt, let him be vniuſt*

[i] *Rom.* 12. 6.

[k] *Ardens in loc.*

[l] *Caietan. in loc.*

[m] *Caluin. in loc. & Royad. hom.* 2. *in die Pentecoſt.*

[n] *Acts* 13. 48.

[o] *Matth.* 23. 37.

[p] 2. *Cor.* 2. 16.

[q] *Rupert. Aquin. Ballinger. in Apocalyp. cap.* 22. *verſ.* 11.

vniust still; and he which is filthie, let him be filthie still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still. And therefore let vs I beseech you pray with the Church humblie and heartily:

God which as vpon this day hast taught the hearts of thy faithfull people, by sending to them the light of thy holy Spirit: grant vs by the same Spirit to haue a right iudgement in all things, and euermore to reioyce in his holy comfort, through the merits of Christ Iesus our Sauiour, who liueth and raigneth with thee in the vnitie of the Spirit, one God, world without end. Amen.

The Gospell. IOHN 14. 15.

Iesus said vnto his Disciples, if yee loue me, keepe my commandements, and I will pray the Father, and he shall giue you another Comforter.

THe *quinteſſentiall* point of all this long Goſpell, and that which is moſt anſwerable to the preſent feaſt, is contained in the 18. verſe; *I will not leaue you comfortleſſe, but I will come vnto you.* For this Chapter is a caſtle of comfort, and this text is as it were the *Bellauiew* of the whole Chapter, in which a Chriſtian may behold all ſufficent fortifications againſt the batteries and aſſaults of all his enemies. I will not part this goodly frame, becauſe it is like [r] Hieruſalem, *at vnitie within it ſelfe,* and I wiſh with all my heart, that you would rather ponder then number the towers and powers thereof: only for order ſake, you may firſt take a generall view of the whole ioyntly, then a particular ſuruey of euery pinnacle and pin ſeuerally.

[r] *Pſal.* 122. 3.

For the firſt, euery little creature is a great wonder; out of which, euen the moſt ignorant, who cannot reade, may notwithſtanding ſee that there is a God of infinite power and wiſdome: but man is a [s] greater wonder, as being

[s] *Grande profundum, Aug. confeſſ. lib.* 4. *cap.* 14.

being an abridgement of all wonders: for concerning God, we beleeue that he is a [t] Spirit; concerning the world, we ſee it to be a bodie: man is an *Epitome* of both; of God, in regard of his [u] ſoule, of the world, in the compoſition of his bodie, as though Almightie God the Creator, vpon purpoſe to ſet forth a mirror of his works, entended to bring into this one little compaſſe of man, both the infinitnes of his owne nature, and the hugenes of the whole world together: it is ſaid diuinely, that man is Gods text, and all other creatures are [x] commentaries vpon it: heauen reſembles our ſoule, earth our heart, placed in the middeſt as a center, the liuer like the ſea, from whence the liuely ſprings of blood do flow, the braine giuing light, and vnderſtanding is like the ſunne, the ſenſes ſet round about like ſtarres: in which reſpect a man is fitly tearmed *Epilogus operum Dei:* the world being a great man, and man a little world; and yet behold a greater myſterie, *magnum miraculum homo, maximum miraculum Chriſtianus homo:* euery man is a wonder, but a Chriſtian is a wonder of wonders (as S. [y] *Paul* ſpeakes) *a gazing-ſtocke*, at which all the men on earth, all the diuels in hell, all the glorious Angels and Saints in heauen ſtand amazed: he is in the world, and yet not [z] of the world, as if he were one of the *Antipodes*, he runs contrarie courſes vnto other men, [a] *He taketh pleaſure in reproches, in neceſſities, in perſecution, in anguiſh for Chriſts ſake: when he is weake, then is he ſtrong:* [b] *afflicted on euery ſide, but not in diſtreſſe: in pouertie, but not in want; perſecuted, but not forſaken; caſt downe, but not caſt away:* whatſoeuer vnto other is euill, vnto him is good, [c] all things working for the beſt vnto ſuch as loue God. Here is a bundle of wonders.

Famine is exceeding grieuous vnto other, but the good man ſhall euen *laugh at deſtruction and dearth*, Iob 5.22. Sinne is [d] damnable to other, but profitable to the Chriſtian, occaſioning repentance not to be repented, 2.Cor.7.10. *Paul* was buffeted in the fleſh, leſt he ſhould be

[t] *Iohn* 4.24.

[u] Being Gods Image, ſo that *Heraclitus* ſaid, *homines Dij, & Dij homines. Clem. pædag. lib* 3. *et ſtrom.* 1.

[x] *Vide Tertul. lib. de carne Chriſt. & Innocent. de vilitate condit. human. lib.* 1. *cap.* 8.

[y] 1.*Cor.*4.9.

[z] *Iohn* 17.14.

[a] 2.*Cor.*12.10.

[b] 2.*Cor.*4.

[c] *Rom.*8.28.

[d] *Rom.*6.23.

3459 a

be puffed in his mind, 2. Cor. 12. 7. little infirmities in regenerate men, are occasions often to withhold them from greater offences, and so God, as [e] one said, *healeth sinne by sinne.*

[f] *Te docuit lapsus magis vt vestigia firmes,*
Atque magis Christo conseciere tuo,
vtque tuæ melius studeas hæresceré causæ:
Sic mala non raro causa fuere boni.

Sickneſſe and other croſſes, vnto other are inſupportable, but, ſaith [g] *Dauid, it was good for me that I haue bin in trouble.* [h] Death vnto the man of the world is moſt bitter, but vnto the man of God it is [i] aduantage: wherefore the Martyrs and holy Confeſſors in old time reputed the day of their death their birth day. The Gentiles and Heathen, who knew not the ioyes of another life, made great feaſts on their birth-daies, as *Herod*, Matth. 14. 6. and *Pharao*, Geneſ. 40. 20. But the Chriſtians (as we find in [k] Eccleſiaſticall hiſtorie) celebrated euermore the funerals of the martyrs, [l] inſinuating that *the day of our death is better then the day of our birth*, and that then only we begin truly to liue, when once we die. *Iob*, patient *Iob* cried out impatiently, [m] *Let the day periſh wherein I was borne, and the night wherein it was ſaid, there is a man child conceiued:* and the Prophet *Ieremiah*, chap. 20. verſ. 14. *Curſed be the day wherein I was borne, and let not the day wherein my mother bare me be bleſſed.* On the contrarie, bleſſed is the houre of our death: *euen ſo ſaith the Spirit, bleſſed are they who die in the Lord, for they reſt from their labours, and their workes follow them*, Apocal. 14. 13. So bleſſed a thing is death, as that no man is or can be fully bleſſed [n] vntill his death.

Thus (as you ſee) the Chriſtian doth gaine much in loſing a little, by ſlipping he ſtands the faſter, in affliction he cheareth moſt, in death he begins to liue; theſe put together afford a *world of wonders*; and the reaſon of all this our Sauiour rendreth in my text; *I will not leaue you comfortleſſe, but I will come vnto you.*

The

[e] Mr. *Tyndall* prolog. vpon Geneſis.
[f] *Fox* Acts and Monuments, fol. 1893.
[g] *Pſal.* 119. verſ. 71.
[h] *Eccleſiaſticus* 41. 1.
[i] *Philip.* 1. 21. *Mors mihi munus erit. Ouid. Triſt.* 1. *eleg.* 21.
[k] *Baron. de Roman. martyrol. cap.* 4. & *Bellar. de amiſſ. grat. & ſtatu pec. lib.* 4. *cap.* 7. §. *ſeptima ratio. Idem Luther. ſerm. de morte.*
[l] *Eccleſiaſtes* 7. 3.
[m] *Iob* 3. 3.
[n] *Solon.*

The diuel crieth, *ego* o *interficiam*, I will destroy you; the world, *ego deficiam*, I will leaue you: the flesh, *ego inficiam*, I will corrupt you: Christ only, *ego* p *reficiam*, I will refresh you; I will not leaue you comfortlesse.

The diuell q goeth about like a roaring Lion, seeking whom hee may deuour; the which text is thus excellently glossed by B. r *Latimer*: He stands not idle, but *goeth about* in euery corner of the world, *as a Lion*, strongly, boldly, proudly, *roaring*, for he will not let slip his opportunitie to speake or roare out when he seeth his time: *seeking*, not sleeping; s *Simon Simon, behold Satan hath desired to winnow you as it were wheate, but I haue prayed for thee, that thy faith faile not.* Happily your faith shall faint, but it shall not faile; t the leaues of it shall be shaken, but the root shall stand immoueable, u *fidei robur concussum erit, non excussum:* it may seeme to sleepe for a while, but it shall awake at the crowing of the cocke.

Now beloued, as Christ prayed for S. *Peter*, so likewise for the rest of his Apostles, and not for them only, but for vs also, Iohn 17.20. *I pray not for these alone, but for them also which shall beleeue in me through their word.* If God then be with vs who can be against vs? Is not the Sunne of righteousnes of greater force then the Prince of darknesse? Indeed his hate is great, but his hornes are not so long as the world makes them, except Christ permit him, he cannot so much as touch an x hog. *Simon, Simon, behold Satan hath desired:* y He must first beg an ill turne, before he can do it: as we reade, Iob 1.12, 2.6. *to winnow you.* Winnowed corne is purged and made cleane by the fan and scrie, for the masters owne vse: so though our enemie sift vs, his scrying is but our z trying: *as wheat:* Chaffe is blowen away with the winde, or cast into the fire, but wheat is kept in a Gods owne granarie: feare not therefore little flocke, for it is your Fathers pleasure to giue you a kingdome: Satan will attempt as he can, and tempt as he may, but I do not leaue you comfortlesse: behold I haue prayed that your faith faile not; and if ye haue the

o *Bernard.*

p *Matth.11.29.*

q *1.Pet.5.8.*

r *Ser. at Pauls.*

s *Luke 22.31.*

t *Theophylact. in Luc.22.*

u *Tertullian.*

x *Matth.8.31.*

y *Beda, Caietan. Maldonat. in Luc.22.*

z *James 1.3.*

a *Matth.13.30.*

shield of faith you may quench all the fierie darts of the Diuell. Ephes. 6. 16.

b *Iohn* 16. 33.

b In the world also, yee shall haue affliction, but bee of good comfort, I haue ouercome the world. In the world affliction :

c *Matth.* 10. 21.

c *For the brother shall betray the brother, and the father the sonne, and yee shall bee hated of all men for my name :* but what though thy brother and sister, vncle and aunt, father and mother forsake thee, so long as I take thee vp, and leaue you not comfortlesse ? What though the Heathen

d *Psal.* 2.

d furiously rage together, and the people imagine a vaine thing? What though the Kings of the earth stand vp, and the Rulers take counsell together, against the Lord, and against his annointed?

e *Psal.* 99. 1.

e the Lord is King, be the people neuer so impatient : he rideth betweene the Cherubins, be the earth neuer so vnquiet; and therefore dismay not thy selfe, for

f *Esay* 41. 10.

f *I am with thee; be not affraid, for I am thy God : feare not thou worme Iacob, I will helpe thee : I will not leaue thee comfortlesse.*

g 1. *Epist. Joh.* 3. 9.

The flesh crieth, *ego inficiam*, and yet g he that is borne of God sinneth not :

h *Bernard. de nat. & dignit. diuini amoris, cap.* 6.

h *Non facit peccatum, quia patitur potius* : He doth not

i *Non dat operam peccato, Beza.*

i delight in sinne as the wicked, Prou. 2. 14. he doth not

k *Bernard. in septuages. ser.* 1.

k persecute in deadly sinne, which is contrarie to spirituall life; being elected of God he cannot

l *Aquin. in loc. Iohan. vbi supr.*

l finally fall:

m *Idem Aquin. Caietan. Em. Sa.*

m *In quantum ex Deo natus, non facit peccatum*, as borne of God he sinneth not : or that which is indeed the most comfortable glosse :

n *Bernard. tract. de grat. & lib. arbit.*

n *Non quòd omnino non peccet, sed quòd peccatum ipsi non imputetur* : he that is borne of God is said not to sinne, because sinne is not imputed vnto him, his vnrighteousnesse is forgiuen, and his sinne couered, Psal. 32. 1.

Let then the *Cerberus* of iniquitie, the world, the flesh, the diuell rage and raue : the first with *ego [illegible]ficiam*, the second with *ego inficiam*, the third with *ego interficiam* : all is well so long as we heare and haue Christs *ego reficiam*, I will not leaue you comfortlesse : in miserie good words are comfortable, good things are comfortable,

good

good friends are comfortable, a good wife most comfortable: yet in respect of this inward and ghostly comfort which passeth all vnderstanding, I may well say with [o] *Iob, Miserable comforters are you all.* Hitherto concerning the whole frame ioyntly, now let vs examine euery pinacle and pin, euery word and syllable as they lie couched in the vulgar English seuerally.

[o] *Iob* 16.2.

I will not] As the Father is the God of [p] all comfort, and the holy Ghost the [q] comforter, so likewise I am annointed and appointed to *preach gladtidings vnto the poore, to bind vp the broken hearted, to comfort all that mourne, to giue them beautie for ashes, and the garment of gladnes for the spirit of heauinesse,* as the Prophet *Esay* foretold in his 61. chapter: If then I were sent from a comforter, and am my selfe a comforter, and will also send another comforter, how can it bee that I should leaue you comfortlesse?

[p] 2. *Cor.* 1.3.
[q] *Iohn* 16.7.

I will not leaue you, but I will come to you. The stile of man is, *I will if God will,* [r] if the Lord will, and if we liue we will doe this or that: but Gods stile is, *I Will*; as his name is, [s] *I am that I am*, so his stile is, *I will that I will:* for [t] whatsoeuer he pleaseth he doth in heauen and in earth, and in all deepe places: [u] he speakes the word and it is done, he commandeth, and it is effected: and therefore let none doubt of his mercie, who saith in absolute tearmes, *I Will not leaue you, but I Will come to you.*

[r] *Iames* 4.15.
[s] *Exodus* 3.14.
[t] *Psal.* 135.6.
[u] *Psal.* 33.9.

Leaue] Why [x] then shouldest thou feare a mortal man, and the sonne of man? which shall be made as grasse. I, euen I am he, that comfort you, that am with you: [y] who shall accuse you? seeing God doth iustifie you, who shal condemne you? seeing I the Sauiour of the world daily make request for you: my louing kindnesse is from euerlasting to euerlasting; [z] those whom I once loue I neuer leaue.

[x] *Esay* 51.12.
[y] *Rom.* 8.33.34.
[z] *Iohn* 13.1.

You] I will leaue the world and the wicked of the world, for they forsake and leaue me; but I will pray the Father, and he will giue you another comforter, that he

may abide with you for euer, euen the Spirit of truth, whom the world cannot receiue, because the world seeth him not, neither knoweth him: [a] I pray not for the world, but for them which thou hast giuen me; for they are thine, and all mine are thine, and they are mine.

[a] *Iohn 17.6.*

Comfortlesse ὀρφανὸς is one that is fatherlesse; [b] he therfore doth promise that he will be their Father, and that they shall be his children, he will be their tutor, and they shall be his scholars; euen led by his Spirit, as if Christ should speake thus vnto the Church: I am your husband, and you my beloued spouse, but I will not leaue you comfortlesse like a desolate widow, for I will not be long absent bodily, aud I will be present euer spiritually: behold I am with you alwaies vntill the worlds end.

[b] *Augustine, Beda, Caietan in locum.*

But will come to you.] That cannot bee construed of Christs first comming, for he was come long before, and was euen now going away: there are therefore beside his first, two sorts of comming:

- Vnto men
  - Past, in his resurrection.
  - To come, in the last and dreadfull day.
- Into men
  - Sending the holy Ghost to the blessed Apostles on this day.
  - Comming into our minds through his grace euery day.

Interpreters expound this text of all those kinds of comming: [c] some construe this of his resurrection; a matter of such comfort, that [d] our Church aptly calleth it *the very locke and key of all Christian religion:* according to that of S. [e] *Paul, If Christ be not risen, then is our preaching vaine, and your faith is also vaine*; for the Bible is the summe of al Diuinitie: the Gospel the summe of al the Bible: the Creed the summe of all the Gospell: and this one article concerning our resurrection is the summe of all the Creed, on which all other golden linckes of our belieue depend: but nothing proues our resurrection, so much

[c] *Theophylact. Euthym. Caietan. Iansen. in locum.*

[d] Serm. for Easter day.

[e] *1. Cor. 15. 14.*

much as Christs resurrection; *If it be preached that Christ is risen from the dead, how say some among you that there is no resurrection of the dead?* 1.Cor.15.12. See before, Gospell on Easter day, and after the Gospel on Saint *Thomas* day.

[f] Other expound this of his comming to iudge the quicke and the dead, and this comming is so comfortable to the godly, that S. [g] *Paul* saith, *Euery creature groneth with vs and trauelleth in paine together, vntil that glorious redemption and libertie.* See before Gospell, *Dom.* 2. *Aduent.*

[f] *August. tract. 75. in Ioh. Idem Beda, Leontius, Maldonat. in loc.*
[g] *Rom.8.22.23.*

Now Christ ascending vp on high, and leauing the world, that we might be the better assured of his comming againe, [h] tooke with him our pawne, to wit, his Flesh, and left also with vs his pawne, to wit, his Spirit: for [i] many Diuines interpret this of his comming in the Spirit: and that, as *Marloratus* is of opinion, most fitly; because [k] the sonnes of God are led by the Spirit of God, which is their comforter vnto the end and in the end. Thus Gospell and Epistle parallel excellently: for that which Saint *Iohn* reports our blessed Sauiour promised in the one, Saint *Luke* reports how he performed it in the other.

[h] *Tertullian.*
[i] *Cyrillus, Rupertus, Brentius, Caluin.*
[k] *Rom.8.14.*

O God make cleane our hearts within vs,
and take not thy holy Spirit from vs.

The Epistle. APOCALYPS 4.1.

After this I looked, and behold a doore was opened in heauen, &c.

ALbeit this booke were last written of all the Bible: yet (as [m] some Diuines haue noted) it was first expounded by the primitiue Doctors, [n] *Irenæus*, [o] *Iustin Martyr*, [p] *Hippolytus*, [q] *Melito*, [r] *Victorinus*, and [s] other, as a Scripture most necessarie to be knowne of all Christians. [t] *Oecolampadius* called it the Prophets Paraphrase, [u] *Bullinger*, the Gospels epitome, [x] *Balæus*, the complet summe of the whole Bible; the which Almightie God the Father gaue to Christ his Sonne, chap. 1. vers. 1. Christ after he was ascended vp on high committed it to the blessed Spirit, the blessed Spirit deliuered it to S. *Iohn*, the peculiarly beloued Apostle of Christ, and S. *Iohn* left it to the Church, and the Church hath commended it to vs, and now we to you, as a iewell of inestimable value, containing as many [y] mysteries as it hath words, yea that which is more, manifold hidden senses in one sentence.

The whole prophecie consists of [z] two principall visions, one concerning certaine [a] particular Churches of those times in the three former chapters: another appertaining to the Church vniuersall vntill the worlds end, part whereof is this present Epistle.

[b] Wherein obserue
1. A preparation to the vision: *after I looked and behold a doore was open in heauen*, &c.
2. A participation of the vision: *and behold a seate was set in heauen, and one sate on the seat*, &c.

After this I looked] [c] After S. *Iohn* had seene the former vision, according to Christs iniunction, he did cast vp his eye toward the skie, lifting vp his heart also to giue thankes vnto God, and as he seriously beheld the face

[m] *Ioh. Bale. præfat. in Apocal.*
[n] *Hieron. in vita Ioan. Euang.*
[o] *Idem ibid.*
[p] *Idem, in vita Hippol.*
[q] *Idem, in vita Melit.*
[r] *Idem. in vita Victorin.*
[s] *Vide Bellar. de verba Dei, lib. 1. cap. 19. & Sixt. Senen. bib. l. 7. hæres. 10.*
[t] *Bullinger. præfat. in Apocal.*
[u] *Con. 1. in Apocalyp.*
[x] *Vbi supra.*
[y] *Hieron. epist. Paulin. tot sacramenta quot verba.*
[z] *Aretius, & Riber. in Apoc.*
[a] *Cap. 1. 11.*
[b] *Bullinger. Con. 23. in Apocalyp.*
[c] *Bale. Paraphras. in locum.*

face of the firmament, he saw *a doore open in heauen*, which was a signe, God intended to reueale more secrets, and hidden mysteries vnto him. Hence then thou mayest learne to lift vp thy soule to God, that God may let downe his Spirit to thee: saying with [d] *Augustine, Boni si quid habeo, à Deo sumpsi, non à me præsumpsi, nec in eo quod adhuc non donauit incredulus, nec in eo quod iam donauit ingratus.*

[d] *Epist. 52.*

A doore was open in heauen] As God openeth a doore of [e] vtterance, before wee can speake the mysteries of Christ, so likewise a doore of entrance before we can behold the secrets of heauen: [f] in this then appeares the great goodnesse of God, vouchsafing to set open the doore of his priuie closet vnto a mortall man: and whereas many see the Kings chamber of presence open, and yet dare not enter in, as being afraid and bashfull, it is further added in the text, that the first voice S. *Iohn* heard was to comfort and make him bold: *Come vp hither, and I will shew thee the things that must be fulfilled hereafter.* In a [g] mysticall sense, [h] Christs is heauens doore, through whom, and for whom our conuersation is in heauen, and the kingdome of God is alreadie within vs, Luke 17. 21.

[e] *2. Coloss. 4. 3.*

[f] *Traheron. & Aretius in loc.*

[g] *Rupert. in loc. Idem Augustin. hom. 3. in Apoc.*

[h] *Iohn 10. 9.*

The first voice that I heard] ἡ φωνὴ ἡ πρώτη, *vox illa, illa prima:* [i] meaning, as it is probable, the same voice which he first heard in the beginning of this book, chap. 1. vers. 10. the same which spake first in the Prophets, and after in the Gospels, as that ancient Martyr [k] *Victorinus* obserues; and therfore this assuredly was the voice of God, at least from God, speaking at his appointment: and so the vision is not [l] a dreame of a doting man, but a demonstration of Almightie God.

[i] *Ribera.*

[k] *Apud Riber. in locum.*

[l] *Aretius.*

As it were of a trumpet] [m] No faint or flattering voice, but open and powerfull in operation; [n] able to make my flesh tremble, for that it *sounded as a trumpe:* yet comfortable to my spirit, for that *it talked with me* familiarly, saying, *come vp hither.*

[m] *Marlorat. & Traheron.*

[n] *Bale.*

It is the nature of earth to fall downeward, and not to

riſe vpward, but if thou wilt conſider God and his works aright, thou muſt lift vp thy ſelfe, aboue thy ſelfe, ſuſpending thine owne will, and ſuſpecting thine owne wit, aſcending vp in ſoule by the wings of faith aboue the world, aboue the fleſh, and aboue reaſon too: [o] for the naturall man perceiueth not the things of the Spirit of God: his [p] wiſdome and knowledge makes him rebell; *inſanit cum ratione*, too much learning makes him mad; well may he ſay with *Ouid*, *Ingenio perij*. Cunning heretikes in hauing too much wit, offend God & the Church, more then ſillie ſchiſmatikes in hauing too little. *Come vp hither, and I will ſhew*. [q] We muſt purge our earthly affections, if we will behold heauenly things.

o 1. Cor. 2. 14.

p Eſay 47. 10.

q Bullinger.

Which muſt be fulfilled hereafter.] Heere learne that all things are gouerned and ordered by Gods al-ſeeing prouidence, not tumbled and toſſed in the world by blind fortune. That Antichriſt ſhould come to beat downe the Church, and ſet vp his owne kingdome [r] in the Church: that [s] ſmoake ſhould ariſe from the bottomleſſe pit, and out of the ſmoake Locuſts, hauing power as the Scorpions of the earth haue power, and teeth as it were the teeth of Lions: that the [t] red Dragon ſhould perſecute the woman, and ſtand in a readines to deuour her child, was all foreſeene of Chriſt, and here foreſhewed to *Iohn*. [u] *Omnia non permiſſa ſolum à Deo, ſed etiam immiſſa*: for his greatneſſe is ſuch as that he can, and his goodneſſe is ſuch, as that he will order all things [x] ſweetly, bringing light out of darkneſſe, and diſpoſing of ill to good ends. I will ſhew thee things *that muſt be done*. For albeit in euill accidents and actions, there is not vnto Gods people an *oportet officij*, yet there is an *oportet neceſſitatis*: according to that of [y] *Paul*, *oportet hæreſes eſſe*, there muſt be hereſies among you, that they which are approued among you might be knowne.

r 2. Theſſ. 2. 4.

s Apocal. 9.

t Apocal. 12.

u Lipſius de Conſtan. lib. 1. cap. 14.

x Wiſ. 8. 1.

y 1. Cor. 11. 19.

Hereafter] [z] *Ergo*, ſuch as interpret this viſion of things done vnder the old Teſtament, beginne at the wrong end, ſith he ſaith expreſſely that he will ſhew things

z Traherou.

things to be fulfilled after the time that he ſpake with him, and not things done before. This alſo may teach vs not to reuell in the Reuelation, ouer-uenturouſly making an Apocalyps of the Apocalyps, vndoubtingly determining of euery text & tittle contained in this book, ſeeing as yet, many things are to be *fulfilled hereafter*. As in all mine annotations vpon other places of holy Scripture; ſo moſt eſpecially in my gloſſes vpon any part of the Reuelation, I deſire to be rather a reporter, then an expoſitor; aſſuring my ſelfe that this courſe will be profitable to the moſt, and acceptable to the beſt: for as the Spiders web is not the better, becauſe wouen out of his owne breſt; ſo the Bees honie neuer the worſe, becauſe gathered out of many flowers.

And immediatly I was in the Spirit] That is, as it had been in a thought, I was ſuddenly taken vp: I was [a] in the Spirit indeed, free from all carnall imaginations, as if I had been without a bodie: the Spirit of the Lord ſo poſſeſſed me, that I was rapt in an [b] *extaſis*, or trance, as [c] *Peter*, Acts 10.10. and *Paul*, Acts 22.17. meaning hereby that heauenly ſights exceed humane conceits: I was in the Spirit before I could ſee the things of the Spirit.

And behold a ſeat was ſet in heauen] [d] A liuely deſcription of God and his kingdome: for Throne ſignifieth his imperiall gouernment, according to that of the [e] Pſalmiſt, *He hath prepared his ſeat for iudgement, he ſhall iudge the world in righteouſneſſe, and miniſter true iudgement vnto the people*. This ſeat is ſaid heere and [f] elſewhere to be placed *in heauen*, and not vpon earth: becauſe God ruleth after an heauenly manner, and [g] not after an earthly, neither is his throne ſubiect to chances and changes, as the iudgement ſeats of earthly Princes are, for *his ſcepter is for* [h] *euer and euer, his* [i] *dominion is an euerlaſting dominion, and of his kingdome there is no end*, Luke 1.33.

And one ſate on the ſeat] [k] Prepared as it were to determine and heare cauſes; as you may reade, Daniel 7. and Eſay 6. [l] readie to iudge the quicke and the dead.

God

[a] *Riber. ex Ambroſ. & Heymon.*

[b] *Em. Sa.*

[c] *Marlorat.*

[d] *Bullinger.*

[e] *Pſalm. 9.7.*

[f] *Ezech. 1.26.*

[g] *Eſay 55.8.* My wayes are not as your wayes.

[h] *Hebr. 1.8.*

[i] *Dan. 7.14.*

[k] *Aretius.*

[l] *1. Pet. 4.5.*

God is not ſaid here to ſtand or lie, but to *ſit in his throne*, [m] ſignifying the ſetled gouernment of his kingdome, who cannot be moued from the right with any perturbations or affections as other Iudges are: [n] *God forbid that iniquitie ſhould be found in God, and wickedneſſe in the Almightie.* The Lord gouerneth all the world as one that ſits in a chaire at eaſe, without any trouble: for howſoeuer his prouidence be ſeene in the leaſt things, *in culice & pulice*, ſaith [o] *Auguſtine*, in ſeeding the fowles of heauen, and clothing the flowers of the field, as Chriſt in the [p] Goſpell: and therefore much more in the greater things, in ordering and [q] caring for his Church, in ſuch ſort, that an holy [r] Doctor cried out; *O bone omnipotens, qui ſic curas vnumquenq́, noſtrûm, tanquam ſolum cures, & ſic omnes tanquam ſingulos:* O good God, who doeſt gard and regard all thy children, as if all were but one, and ſo reſpect euery one, as if one were all: yet all this (as one ſaid) is but *cura ſecura*, a care without care, for he doth alway reſt, and ſit in his throne.

Like vnto a Iaſper and a Sardine ſtone] [s] *Pliny* writes that a Iaſper is a greene ſtone, which is a freſh and pleaſant hue, the colour of many things which are luſtie and liuely, by which [t] Interpreters vnderſtand Gods immortall and incorruptible nature, *which liueth for euer and euer, which was, and is, and is to come:* being himſelfe euerlaſting, and giuing vnto all things their [u] breath and being, preſeruing them in greene and luſtie freſhneſſe.

A [x] *Sardine* ſtone hath a fierie colour, repreſenting on the contrarie Gods heauie iudgements vpon ſinners vnrepentant; and ſo both together expreſſe his abſolute power, to condemne and abſolue whom he will in his throne. Or the Iaſper is of a waterie nature, the Sardine of a fierie; [y] to ſignifie that the Iudge of the world doth puniſh and purge by water and fire: he did puniſh that old world by water in the [z] floud; and he doth purge his new creatures alſo, by water in holy Baptiſme, which is a bathe of regeneration, as the [a] Scripture tearmeth it. Againe,

[m] *Thom. 1. part. queſt. 3. art. 1.*
[n] *Job 34. 10.*
[o] *In Pſal. 148.*
[p] *Mat. 6. 26. 30.*
[q] *1. Pet. 5. 7.*
[r] *Auguſt. confeſſ. lib. 3. c. 11.*
[s] *Nat. hiſt. lib. 37. cap. 8.*
[t] *Arethas, Aretius, Ribera.*
[u] *Act. 17. 25. 28.*
[x] *Plin. vbi ſupra, cap. 7.*
[y] *Victorinus apud Riberam in locum. Idem Auguſtin.*
[z] *Geneſ. 7.*
[a] *Titus 3. 5.*

gaine, God doth proue by fire, 1. Cor. 3. 13. and puniſh by fire, 2. Pet. 3. 7. *The heauens and earth are reſerued vnto fire againſt the day of iudgement, in which the heauens ſhall paſſe away with a noiſe, and the elements ſhall melt with heate, and the earth with the workes that are therein ſhall be burnt vp.*

And there was a Rain-bow about the ſeat] [b] It is very comfortable, that Gods ſeat is compaſſed about with a Rain-bow: for the Rain-bow is a [c] ſigne of his couenant made with vs, and a ſeale of his perpetual mercie toward vs: if God ſhould enter into iudgement with his ſeruants according to iuſtice, [d] *no man liuing could be iuſtified.* But he hath ſet his Rain-bow round about his throne, that he can looke no way but he muſt ſee it: and therefore now Gods ſeat vnto ſuch as are made partakers of his couenant, is not a terrible throne, but as Saint [e] *Paul* ſweetly calleth it, *a throne of grace*, whereunto we may well approach in time of need with boldneſſe and find readie helpe. The colour of the Rain-bow (ſaith the text) *is in ſight like vnto an Emerald*; [f] which hath a freſh and pleaſant luſtre: [g] ſo nothing is ſo delectable to Gods children as his couenant of grace and mercie, which is euer [h] freſh & greene toward all ſuch as beleeue in him: howſoeuer *lightnings and thundring proceed out of his throne*, yet all is wel ſo long as there is a Rain-bow ſtill about it.

Or as [i] other, in the Rain-bow, there is an admirable varietie of colours, according to that of the [k] Poet:

Mille trahens varios aduerſo ſole colores.

So Gods exceeding wonderfull perfection of beautie ſhines in the creation of ſo many diuers and ſundry creatures in the world, being, as * *Ambroſe* truly, *Mirabilis in maximis, & mirabilis in minimis.*

And about the ſeat were foure and twentie ſeats, and vpon the ſeats foure and twentie elders.] [l] *Hierome* by theſe foure and twentie elders vnderſtood the [m] foure and twentie bookes of the Law, [n] the which are *cloathed in white*, for that in them is found no lie; and *crowned* with victorie

[b] *Rupert. Mayer. Aretius.*

[c] *Geneſ. 9.*

[d] *Pſal. 143. 2.*

[e] *Hebr. 4. 16.*

[f] *Plin. nat. hiſt. lib. 37. cap. 8.*
[g] *Treberon.*

[h] *Bullinger.*

[i] *Ribera.*
[k] *Virgil. Æn. 4.*
* *Hexamer. lib. 6. cap. 6.*
[l] *Apud Rupert. in loc. Idem Ambroſ.*
[m] *Quomodo diuiduntur apud Hæbræos, vide Galatin. de catholic. veritate, lib. 1. cap. 1. & Sixt. Senen. Bibliothec. lib. 1. pag. 3.*
[n] *Napier. in loc.*

victory for conquering Satan, and enlarging Gods kingdome.

o Other expound this of the preachers of Gods holy word, being *graues moribus* and *senſu maturi*: but p moſt interpret this of the Saints departed out of this world, and now raigning with the Lord Ieſus in heauen. Indeed their number is without number, Apocal. 7.9. q but the ſet number in holy Scriptures of foure and twentie, or twelue, or the like, notes a certaintie of Gods promiſe toward them; or (as *Bullinger* vpon the place) the twelue Patriarches happily repreſent all Iſrael vnder the Law: the twelue Apoſtles all the beleeuing Gentiles vnder the Goſpell; and ſo theſe twentie foure ſignifie the whole triumphant Church conſiſting of Iewes and Gentiles.

Sitting] An r alluſion is made to Kings in the world, which haue their counſellers, and noble men ſitting about them in their throne: for ſuch as haue s followed Chriſt in the regeneration, *ſhal ſit vpon twelue thrones, and iudge the twelue Tribes of Iſrael*: they ſhall not be Iudges in ſtead of Chriſt, but they ſhall ſit in iudgement with Chriſt, allowing his ſentence, yea reioycing in all that he doth, and in all that he ſaith. t Or the twentie foure Elders are ſaid to ſit, becauſe they u reſt from their labors, and haue quiet affections, altogether free from any troubleſome paſſions of the mind: x *Abrahams* boſome doth aptly figure the ioyes of heauen, inſinuating that the Saints departed are now quieted, as children in their mothers lap, or in their fathers boſome.

Clothed in white rayment] For Chriſt hath y purged them and made them z faire, clothing them with his owne a righteouſneſſe and puritie: b *He that knew no ſinne, made himſelfe to be ſinne, that we ſhould be made the righteouſneſſe of God in him*: as *Chryſoſtome* vpon that text, *the iuſt was reputed a ſinner, that the ſinner might be iuſt*. This white garment is termed c elſewhere by S. *Iohn*, *a long white roabe*: becauſe Chriſt is the d propitiation for our ſinnes, e couering not only ſome, but all our vnrighteouſneſſe

o *Greg. Mag. lib. 4. in 1. Reg. cap. 9.*
p *Bullinger. Traheron. Marlorat.*
q *Bale.*
r *Meyer.*
s *Matth. 19.28. Luke 22.30.*
t *Bullinger.*
u *Apocal. 14.13.*
x *Luke 16.22.*
y *Hebr. 1.3.*
z *Cant. 4.2.*
a *1. Cor. 1.30.*
b *2. Cor. 5.21. Delicta noſtra, ſua delicta fecit, vt iuſtitiam ſuam noſtrorum iuſtitiam faceret. Auguſtin.*
c *Apocal. 7.9.*
d *1. Epiſtol. Iohn 2.1.*
e *Pſal. 32.1.*

ouſneſſe from the top to the toe: [f] *Si texit peccata Deus noluit aduertere, ſi noluit aduertere, noluit animaduertere, ſi noluit animaduertere, noluit punire, noluit agnoſcere, maluit ignoſcere.* Chriſts righteouſneſſe imputed vnto vs, is not *pallium breue*, but *talaris tunica*, not a ſhort cloake, but a long gowne, couering all our inconformities, all our deformities, all our weakneſſe, all our wickedneſſe, all the ſinnes of our youth, all the ſins of our age, from his eye who ſitteth on the throne.

[f] *Auguſt. in loc. Pſalm. citat.*

And had on their heads, crownes of gold] *Cyrus* ſaid to his ſouldiers, he that is a footman ſhall be an horſeman, and he that hath an horſe ſhall haue chariots: but all ſuch as fight vnder Chriſts banner are ſure to be rewarded better: for euery true Chriſtian ſouldier [g] ouercommeth, and to him that ouercommeth is giuen a crowne of gold. *To him that ouercommeth I will grant* (ſaid [h] Chriſt) *to ſit with me in my throne, euen as I ouercame, and ſit with my Father in his throne.* The Saints haue through faith [i] ſubdued kingdomes, [k] euen Satan the Prince of darkneſſe; and therefore now crowned in the kingdome of glorie, becauſe they were conquerers in the kingdome of grace. By this deſcription of ſtately thrones, and goodly garments, and golden crownes of the Saints in heauen, we may be well aſſured of their happineſſe and felicitie. Let vs not therefore faint in our affliction and miſerie, ſeeing they paſſed thorough the ſame croſſes, and now triumph in eternall ioy.

[g] *1. Epiſtol. Ioan. 5. 4.*

[h] *Apocal. 3. 21.*

[i] *Hebr. 11. 33.*

[k] *Epheſ. 6. 16.*

The [l] Gentiles only led by the light of nature, taught the youth of their time, that vertue dwelleth vpon the top of an high hill, and the way to this hill is rough and troubleſome, but when once a man is come to the top he ſhall find a faire plaine, goodly greene medowes, and all manner of pleaſure. Chriſtians inſtructed by wiſdome it ſelfe, know that the way to heauen is very [m] ſtrait, and that [n] thorough many tribulations we muſt enter into the kingdome of God: but as ſoone as we ſhall come thither, [o] it can neither be ſpoken nor thought what happineſſe

[l] *Virg. Epigram. de lit. Pythagor.*

[m] *Matth. 7. 14.*

[n] *Acts 14. 22.*

[o] *1. Cor. 2. 9.*

nesse each of vs shall enioy when we shall *sit in thrones, and be clothed in white rayment, having palmes in our hands, and crownes on our heads.*

p *Cæsar.* An p Heathen man said, *Si violandum est iusiurandum, regni causa violandum:* a Christian on the contrarie, *Si seruandum est iusiurandum, regni causa seruandum:* if our solemne vow made to God in holy Baptisme, must be kept, let vs obserue it religiously to gaine a kingdome: q let vs *gird vp the loynes of our mind, and* r *presse forward to the marke, for the price of the supernall calling of God in Christ Iesus:* s *let vs runne with patience the race that is set before vs, hauing our eyes euer fastened vpon the author and finisher of our faith, who for the ioy that was set before him endured the crosse, and despised the shame, and is set at the right hand of the throne of God:* and he will leade vs the same way to the like honor and dignitie, that we may sit with him and raigne with him for euer.

q 1. *Pet.* 1. 13.
r *Philip.* 3. 14.
s *Hebr.* 12. 1.

And out of the seat proceeded lightnings, and thundrings, and voyces] All which insinuate the t diuers operation of Gods holy word: it is a *lightning*, when it rebuketh and condemneth a sinner: it is a terrible *thunder*, when it doth threaten and command things contrarie to the flesh: it is a solatious *voice*, when it u bindes vp the broken hearted, and preacheth vnto the poore glad tidings of saluation; it is lightning and thunder in the Law, but in the Gospell a milde voice, speaking comfortablie to such as mourne in Sion. Our hearts are all sin, but (as x one wittily notes) our eares are all of mercie: he therefore that will sing vs a song, must set it to the tune of the Gospel. We can heare nothing but *pax vobis*; and see nothing but *ecce Agnus:* as if the Law like an old Almanacke were out of date; but *Moses* and Christ meet vpon the mount, and heere thundring as well as comfortable voices are heard to proceed from Gods throne; both are y effects of his Spirit: for when the minds of Gods elect are illuminated, when the wicked are terrified and horribly stricken with his threats, as it were with lightning,

t *Rupert. Bale. Marlorat. Fran. Lambert.*
u *Esay* 61. 1.
x Mr. *Wilkinson* ser. of *Lots wife.*
y *Bullinger, Traheron.*

when

when the preachers of the word thunder againſt the corrupt manners of the world, when they ſing the ſweete notes of the Goſpell; in a word, when they deliuer any good exhortation or doctrine to the people, all *proceedeth out of Gods throne*, from whom commeth euery good and perfect gift.

And there were ſeuen lampes of fire burning before the ſeat, which are the ſeuen Spirits of God.] [z] Some conſtrue this of the glorious Angels, as being [a] elſewhere called ſpirits, and flames of fire: but [b] other more fitly conieCture that theſe ſeuen Spirits of God, are the ſeuen gifts of his Spirit, mentioned, Eſay 11, 2. prefigured in the Scripture by the ſeuen lights of [c] one candleſticke, by the ſeuen eyes of one [d] ſtone, by the ſeuen hornes of one [e] lambe. The firſt burning lampe before Gods ſeat is the Spirit of wiſdome, the ſecond is the Spirit of vnderſtanding, the third is the Spirit of counſell, the fourth is the Spirit of fortitude, the fifth is the Spirit of knowledge, the ſixth is the Spirit of pietie, the ſeuenth is the feare of the Lord.

Or happily this certaine number is put for an vncertaine: [f] hereby meaning all the gifts and graces of Gods holy Spirit: [g] for ſeuen is a perfect number, and ſignifieth in holy writ, fulneſſe: ſo Gods ſeuen Spirits, is as much as Gods ſeuen-fold Spirit, that is, Gods one Spirit, full of all good gifts, heere tearmed *burning lampes of fire*, becauſe they giue light to ſuch as ſit in darkneſſe and in the ſhadow of death, euer comforting and releeuing Gods elect without ceaſing: [h] the light of the Temple went not out, to ſignifie that the Spirits of God ſhould be continually burning in the Church.

And before the ſeat there was a ſea of glaſſe] [i] Some by this vnderſtand holy Baptiſme, [k] prefigured, Exod. 14. by the red ſea: for as the children of Iſrael entered into the terreſtriall Canaan by paſſing thorow the red ſea: ſo Chriſtians enter into the celeſtiall Canaan by this glaſſie ſea. The Goſpell then and Epiſtle for this day, doe well agree:

z *Em. Sa.*
a *Hebr. 1, 7.*
b *Rupert. Napier.*
c *Zachar. 4. 2.*
d *Zachar. 3. 9.*
e *Apocal. 5. 6.*
f *Bullinger, Bale, Marlorat.*
g *Traheron.*
h *Exod. 27. 20.*
i *Rupert. Meyer. Idem Auguſtin. in locum.*
k *Euthymius in Ioan. 3. & Auguſtin. tract. 11. in Ioan. Idem* our Church. Com. *B. Tit.* pub. baptiſ. Collect. 1.

agree: for that which our Euangeliſt in this text writes myſticallie, Chriſt in ỹ Goſpell auoweth vnto *Nicodemus* plainlie, yea peremptorilie with an aſſeueration: *Verily, verily, I ſay vnto thee, except a man be borne of water and of the Spirit, he cannot enter into the kingdome of God:* he muſt paſſe thorow the glaſſie ſea before he can arriue at the hauen of happineſſe.

l Other expound this of contemplatiue men; m other of Gods elect, illuminated by the Spirit, and ſhining in their good workes as the cleere Cryſtall; n other of a plentifull vnderſtanding of the veritie, firſt giuen vnto Chriſt by the Father, and then vnto the Church by the Spirit of Chriſt; and it is like Cryſtall, cleere, beautifull and pure, without any corruption of humane phantaſies: happilie by this glaſſie ſea like Cryſtall, is meant the Cryſtalline heauen, as being next the heauen of heauens, in which Almightie God ſits in his throne.

o Other are of opinion that the world is meant by this glaſſie ſea, for as the raging ſea cannot p reſt:

q *Vnà eurusq; notusq; ruunt, creberq; procellis,*
Affricus, & vaſtos tollunt ad littora fluctus.

hence called r *æquor, quia minime æquum & ſemper æſtuans,* and *fretum ab vndarum fremitu:* ſo there is much toſſing and tumbling in the world; great vnſtableneſſe, innumerable changes and turnes, and it is as brittle as glaſſe: *mundus tranſit,* ſaith our Euangeliſt in his ſ firſt Epiſtle; the world paſſeth away, and the luſt thereof: as S. t *Auguſtine* diuinely, *Multi cruciatus ſuſcipiuntur certi, vt pauci dies adijciantur incerti:* we ſuffer a great deale of trouble which is certaine, to prolong our daies a little time which is vncertaine: for this world is not our manſion houſe or u permanent citie, but an x Inne: *Omnia quibus vteris in hac vita, ſic tibi debent eſſe tanquam ſtabulum viatori, non tanquam domus habitatori: memento peregiſſe te aliquid, reſtare aliquid, diuertiſſe te non ad defectionem ſed ad refectionem:* heere we muſt ſo lodge this day, as that we muſt be readie to depart the next day. The world

l *Em. Sa.*
m *Marlorat.*
n *Bale. Nouum Teſtamentum intelligitur: per mare hiſtorica, per vitrum moralis, per cryſtallinum ſpiritualis intelligentia: ſicut Ambroſ. in locum.*
o *Bullinger.*
p *Eſay 57.20.*
q *Virgil. Ænead. 1.*
r *Calepin.*
ſ *Cap. 2. verſ. 17.*
t *Epiſt. 45.*
u *Hebr. 13.14.*
x *Auguſtin. in Pſalm. 34.*

world is like Rumney marsh, [y] *hyeme malus, æstate molestus, numquam bonus:* affecting vs like a fit of an ague, sometime too cold, sometime too hot, alwaies vncertaine.

This sea of glasse *is like to Crystall*, excelling in cleerenesse: [z] for as in Crystall, there is not any thing so little, but that it may be seene: so there is nothing done in the world so small, as that it can escape Gods [a] al-seeing knowledge. This sea is *before the seat*, insinuating that our actions are not subiect to fortune, but only gouerned by Gods iudgement and throne: furious *Sennacharib* did not what he list against God and his people, for the Lord [b] *put an hooke in his nostrils, and a bridle in his lips, and brought him backe by the same way that he came:* yea whatsoeuer he did against Hierusalem, he did it by Gods appointment: for thus saith the Lord by the mouth of his holy [c] Prophet, *O Asshur the rod of my wrath, and the staffe of mine indignation; I will send him to a dissembling nation, and I will giue him a charge against the people of my wrath to spoile spoiles and to tread them vnder feete like the mire in the street.*

Nabuchodonosor did not what he list against Sion. [d] *I wil besiege thee* (saith God) *& fight against thee on a mount, and will cast vp ramparts against thee:* so likewise of another King, [e] *Thou art mine hammer and weapons of warre, for with thee will I breake the nations, and with thee will I destroy kingdomes. Tamberlane* the great did not what he list against the *Turkes*, hee was (as hee called himselfe) *Gods scourge. Iudas* and the Iewes did not what they list, but what God would in putting to death the Lord of life. So S. [g] *Peter* expresly, *Him haue you taken by the hands of the wicked, being deliuered by the determinate counsell, and foreknowledge of God, and haue crucified and slaine.*

It is reported in [h] prophane historie, that blind fortune made *Agathocles* of a potter a potentate; aduancing him from the dirtie clay, to the golden crowne: on the contrarie, that she pulled downe *Dyonisius*, once the

[y] Mr. *Lambert* Perambulat. of Kent.

[z] *Traheron.*

[a] *Hebr.* 4.13. *Omnia sunt nuda & patentia oculis eius.*

[b] 2. *King.* 19.28.

[c] *Esay* 10.5.

[d] *Esay* 29.3.

[e] *Ierem.* 51.20.

[g] *Acts* 2.23.

[h] *Am. Marcel. lib.* 14. *in fine.*

terror of the world, from his princely throne, and made him a poore schoole-master in *Corinth*. *Adramittenus* by the same fortune, borne in a fulling house, was honored with the regall scepter, when as the yong Prince being right heire, was constrained in his extreame need to turne black-smith: and by the same fortune *Pompey* being little, was made great; and being great, was againe made little: but we which are verst in holy Bible, know that it is God only, [i] *which hath put downe the mightie from their seate, and hath exalted the humble and meeke:* [k] *who taketh vp the simple out of the dust, and lifteth the poore out of the mire, that he may set him with the Princes, euen with the Princes of his people.*

[i] *Luke* 1.52.

[k] *Psalm.* 113.6.

Wherefore, seeing God beholds all things in the world as in a crystall glasse, gouerning and ordering them all, as he lists in his throne; let vs among all the changes and chances of this life possesse our soules in patience, praying euer as Christ hath taught: *Our Father in heauen, thy kingdome come, thy will be done.*

And in the middest of the seat, and round about the seat, were foure beasts full of eyes before and behind, and the first beast was like a Lion, the second beast like a Calfe, and the third beast had the face of a man, and the fourth beast was like a flying Eagle.] The Gospell is Gods throne, [l] wherein his Maiesty rideth as in a chariot; and the foure wheels of this chariot, are the foure Euangelists: and therefore Diuines obserue generally, that these foure beasts are the foure Euangelists, [m] according as euerie one beginneth his booke: S. *Matthew* is the beast hauing a face like a man, beginning his Gospell with the generation of Christ, as he was man: S. *Marke* the Lion, beginning his historie with the preaching of S. *Iohn Baptist*, as it were with the roaring of a Lion in the wildernesse: S. *Luke* figured by the Calfe, for that he begins with a Priest of the old Testament, to wit, with *Zacharie* the father of *Iohn Baptist*, whose office was to sacrifice Calues vnto God: our Euangelist S. *Iohn* is an Eagle, beginning his narration

[l] *Caluin. epist. dedicat. Harmon.*

[m] See *Rhem.* in fum. of the Gospell: & *Ambros. in loc.*

tion with Christs Diuinitie, mounting higher then the rest of his fellowes at the very first, *In the beginning was the Word, and the Word was with God, and that Word was God.*

n Other hold, that these foure beasts, are the foure great Prophets; *Esay, Hieremiah, Ezechiel, Daniel.* o Other, that these foure beasts are foure chiefe mysteries of Christian beliefe, namely, Christs { *Incarnation.* *Passion.* *Resurrection.* *Ascension.*

Christ in his incarnation was found as a p man: in his passion as a sacrificed q Calfe: in his resurrection as a r Lion: in his ascension as an Eagle, mounting aboue the clouds, and sitting at the right hand of God in the highest heauen, Acts 1.11. and 3.21.

s Other, that these foure beasts are the foure Monarchies of the world. t Other vnderstand by these foure beasts, the foure principall estates among men, whose ministrie God vseth in his gouernment, especially { 1. Preachers in the Church. 2. Magistrates in the Common-wealth. 3. Publike teachers in Vniuersities and Schooles. 4. Masters of families in their priuate houses.

u Other expound this of all faithfull beleeuers and earnest professors of the truth in the foure quarters of the world: these are in x Gods seat, when they teach and exhort Gods people to persist in the truth; and round about seat, when they labour diligently to defend them from the doctrines of y diuels, and errors of hypocrites.

And those beasts are full of eyes as well behind as before. Which is a cleere knowledge in the mysteries of Gods holy word: for by faiths eye they z discerne all things, as being a taught of God, and led into truth euen by the Spirit of truth: and so, they see not only things past, and before, but also iudgements of God to come, yea that

n *Ioan. Baconthorp. & Albertus apud Balæum in locum.*
o *Rupert. Aretius, Meyer.*
p *Philip. 2.7.*
q *Ephes. 5.2.*
r *Occisus est agnus, sed Leo resurrexit. Bern. ser. 1. de resur. eius figura. Gen. 49.9.*
s *Vti Bullinger. in locum.*
t *Chytræus in locum.*
u *Bale, & Lambert.*
x *2. Cor. 5.20.*
y *1. Tim. 4.1.*
z *1. Cor. 2.15.*
a *Esay 54.13. Iohn 6.45.*

which is a point of the moſt quicke ſight, the [b] reſurrection of the dead, and after this ended a life without end.

[b] *Iob* 19.25.26.

These true beleeuers are [c] *Lions* in their vndanted magnanimitie: *Men*, in their diſcretion and policie: *Eagles*, in building their neſt on high, and ſeeking the things aboue: *Calues*, in forſaking themſelues, and mortifying the corrupt luſts of their fleſh: for as the Calfe was vſed much in the [d] Law for ſacrifice; ſo the Chriſtian [e] offereth vp himſelfe daily to God as a liuing ſacrifice, readie to ſuffer all kinds of perſecution and perill for his names ſake.

[c] *Aretius.*

[d] *Exod.* 29.36.
[e] *Rom.* 12.1.

And the foure beaſts had each of them ſix wings] These ſix wings, as [f] ſome conceit, are the ſix workes of mercie: *Viſito, poto, cibo, redimo, tego, colligo fratres:* as Chriſt in the [g] Goſpell, *To giue meat vnto the hungrie, drinke vnto the thirſtie, lodging to the ſtranger, clothes to the naked, to viſit the ſicke and ſuch as are in priſon.*

[f] *Rupert.*

[g] *Mat.* 25.35.36.

[h] Other affirme that the ſix wings, wherby Gods people ſhun the common miſchiefes of the world, and are raiſed vp vnto their Father in heauen, are *faith, hope, charitie, iuſtice, mercie, truth:* he that hath not thoſe wings is like the Oſtridge, which often ſpreads her wings but ſeldome flieth.

[h] *Bale. & Lambert.*

And they did not reſt day nor night] By this not reſting is meant their [i] continuall hungring and thirſting after this dutie: [k] not that it is vnto them a reſtleſſe trouble, for they ſerue the Lord with [l] gladnes, and come before his preſence with a ſong: *they reſt not in the day*, that is, in the ſun-ſhine of proſperitie; *nor in the night*, that is, in comfortleſſe aduerſitie, to praiſe God and ſay, *Sanctus, Sanctus, Sanctus*, &c.

[i] *Mayorat. idem Ambroſ.*
[k] *Arethas apud Bulling. in loc.*
[l] *Pſal.* 100.1.

Holy, holy, holy Lord God almightie, which was, and is, and is to come.] The [m] Fathers out of these words vſually note the ſacred myſterie of the Trinity in Vnitie, and Vnitie in Trinitie: [n] *Per hoc quod ter ſanctus, Trinitatem ſignificat: per hoc quod ſubdit, Dominus Deus, vnitatem:* or as [o] *Fulgētius, Quid eſt, quod tertiò ſanctus dicitur, ſi non*

[m] *Hieron. in Iſai. cap.* 6. *Maximus in myſtagog. ca.* 19. *Emiſenus, hom.* 1. *de ſymbolo.*
[n] *Lombard. ſent. lib.* 1. *diſt.* 2.
[o] *Obiection. Arrian. diſcuſſ. reſpon. ad ob.* 4.

trina

trina est in Diuinitate persona? cur semel Dominus Deus dicitur, si non vna est in Diuinitate substantia? In that they sing thrice *Holy*, note the Trinitie: but in that they adde in the singular, *Lord God*, note the vnitie. The meaning of this Hymne then is; blessed art thou almightie Father, blessed art thou almightie Son, blessed art thou almightie holy Ghost: three distinct persons, and yet one only Lord God; *which was* without beginning, *art* of thy selfe without meanes, and *shall be for euer* without end. p *Huius beatæ Trinitatis, & incommutabilis Deitatis vna est substantia, indiuisa in opere, concors in voluntate, par in omnipotentia, æqualis in gloria*: the Father is holy, the Sonne holy, the Spirit holy: the Father is God, the Son is God, the holy Ghost is God: the Father Almightie, the Sonne Almightie, the holy Ghost Almightie: the Father eternall, the Sonne eternall, the holy Ghost eternall: *which was, and is, and is to come.*

p *Leo. ser. 2. de Pentecost.*

This Epistle then assigned by the Church of England, is most fit for the present occasion, as containing a liuely description of the blessed Trinitie, with an Hymne of praise to the same. S. *Iohn* in his vision beheld one sitting on a throne, q *which is God the Father*; and at his right hand the r Lambe, *which is God the Sonne*; and the seuenfold Spirit proceeding from both, *which is God the holie Ghost*: s *vnus potentialiter, trinus personaliter.*

q *Bulling. in loc.*

r *Cap. 5. 1.*

s *Breuiar. Roman. Dom. Trinit.*

And heere let vs obserue the reason also, why the Church at this time of the yeare celebrates a feast vnto the sacred Trinitie: t the Church in *Aduent and Christmas* honors our Sauiours incarnation, in *Lent*, his death and passion, at *Easter*, his resurrection, on *holy Thursday* his ascension, at *Pentecost* his sending downe of the holy Ghost, by which vnspeakeable benefits our whole saluation is finished: it remaineth only that now we should blesse the most holy Trinity for his goodnes, and declare the wonders he hath done for the sonnes of men: and therefore let vs with the twentie foure Elders heere fall downe before him that sits on the throne, casting our

t *Ferus ser. 1. Dom. Trinit.*

crownes before his foot-ſtoole, [u] that is, renouncing all our owne merits, and ſay: *Thou art worthie O Lord (our God) to receiue glorie, and honor, and power; for thou haſt created all things, for thy wils ſake they are and were created. Amen.*

[u] *Aretius in loc.*

The Goſpell. IOHN 3:1.

There was a man of the Phariſies, named Nicodemus, a ruler of the Iewes, &c.

In this excellent Dialogue note principally, the

- parties diſputing,
  - Opponent, *Nicodemus*, deſcribed by his
    - Sect, *A man of the Phariſies.*
    - Titles of honour, *A ruler of the Iewes, a maſter in Iſrael.*
    - Time, when he came to Chriſt, *by night.*
  - Reſpondent, *Chriſt*, in whō obſerue
    - 1. His facility, who would.
    - 2. His felicity, who could anſwer ſo ſoundly, ſo ſuddenly.
- points diſputed,
  - The ſpeech of *Nicodemus* hath 2. parts, a
    - Preface, which is *explicite, Rabbi, wee know that thou art a teacher come frō God, &c.*
    - Propoſition, or queſtion, [x] *implicite*, concerning regeneration, how a man may ſee the kingdom of God.

[x] *Brentius, & Maldonat. in locum.*

Christs answere, to this implied *quere*, shewes directlie that two things are requisite,
- Baptisme, vers. 5. *Verilie, verily, I say vnto thee, except a man bee borne of water*, &c.
- Faith in Christ, whose
  - Ascension openeth a doore into heaue, vers 13.
  - Passion is a ladder vnto heauen, verse 14. 15.

A man of the Pharisies] It is said in the former chapter at the 23. verse, that *when Iesus was at Hierusalem at the feast of the Passeouer, many beleeued in his name, when they saw the miracles which he did.* Among those many, *Nicodemus* (as [y] it is thought) was one; for hee was a [z] sweet rose, springing from a pricking thorne: the Pharisies, as S. [a] *Iohn* the Baptist told them flatly, were *a generation of vipers*; and yet *Nicodemus* a Pharisie beleeued in Christ: for [b] *God is able of stones to raise vp children vnto Abraham.* [c] He that will haue all sorts of men to be saued, will haue all sorts of men come vnto the knowledge of the truth; All that the Father giueth me (saith [d] Christ) shall come to me: [e] whom he did predestinate, them also hee called, and whom hee called, them also he iustified, and whom he iustified, them also he will glorifie. Wherefore seeing Gods secret will in electing and calling men to saluation is [f] vnsearchable, let vs not [g] iudge, [h] before the time: *Matthew* though a Publican, may become an Apostle; *Magdalen*, though an harlot, may become deuout; *Paul*, though a persecutor, may become a preacher; *Iustin Martyr* a Gentile may turne Christian; *Augustine* a Manichee turne Catholike; *Luther* a

y *August. tract.* 11. *in Ioan.*
z *Ardens in loc.*
a *Matth.* 3. 7.
b *Luke* 3. 8.
c 1. *Tim.* 2. 4.
d *John* 6. 37.
e *Rom.* 8. 30.
f *Rom.* 11. 33.
g *Matth.* 7. 1.
h 1. *Cor.* 4. 5.

Monke, turne Proteſtant; and heere *Nicodemus* a Doctor among the Phariſies, is turned ſcholler vnto Chriſt.

Named Nicodemus] In [i] Hebrew this name ſignifieth, innocent blood, in Greeke, one that ouertoppeth or excelleth the people, both are fitting: for by this happie conference *Nicodemus* was made partaker of Chriſts innocent blood ſhed for his ſinnes, and by faith he did excel other of his fellowes. As he then beleeued among incredulous Iewes, and as [k] *Iob* was iuſt in the land of Vz; and as [l] *Lot* was righteous among the filthie Sodomites: euen ſo we muſt be [m] *blameleſſe in the middeſt of a crooked and naughtie nation, ſhining as lights in the world.* Euerie man muſt labour to ſhun the common corruptions of the place wherein he liueth, and ſo become *Nicodemus*, one that ouercommeth other men in holineſſe and righteouſneſſe; as *Æſops* pearle in a dunghill, a lilly among thornes, Cant. 2.2.

A ruler of the Iewes] *Nicodemus* is called heere *Princeps Iudæorum*, as ſome Prieſts [n] elſewhere, *Principes Sacerdotum*: it is certaine there was but one high Prieſt, and yet many chiefe, who were *familiarum capita*, 1. Chron. 15.5,6,7,8. verſes, and chap. 24.6. [o] So *Nicodemus* was head of his houſe, a chiefe of his rancke, a Doctor in Iſrael; all which hindred him in comming to Chriſt: for [p] *not many wiſe men after the fleſh, not many mightie, not many noble are called.* Heere then obſerue the power of Chriſt, in his words and in his wonders: it is ſaid by the Phariſies in the ſeuenth chapter of this Goſpell at the 48. verſe, *Doth any of the Rulers or of the Phariſies beleeue in him?* and yet *Nicodemus* a Ruler and a Phariſie doth beleeue; *yea many beleeued among the chiefe Rulers*, as our Euangeliſt reports, chap. 12. verſ. 42.

[q] Other note the meekneſſe of *Nicodemus*, who being a Doctor, deſired to learne; and being a chiefe Ruler did not ſend for Chriſt, but went vnto him. Whoſe modeſtie condemnes exceedingly the preſumption of ſome petite Rulers in our age, who will not vouchſafe to come

to

[i] *Beauxamis, har. Tom. 1. fol. 117.*

[k] *Iob 1.1.*

[l] *2. Pet. 2.7.*

[m] *Philip. 2.15.*

[n] *Matth. 2.4.*

[o] *Maldonat. in locum.*

[p] *1. Cor. 1.26.*

[q] *Beauxamis & Ardens.*

to Christ, (if he will be serued) Christ must come to them, the Supper of the Lord must be brought vnto their table, the Minister of Christ must church their wiues at home, baptise their children at home, reade the publike prayers at home: whereas [r] *Dauid* said, *One thing haue I desired of the Lord, which I will require still, euen that I may dwell in the house of the Lord, all the dayes of my life.* These gallants imagine they do God a fauour when they tread in his courts, and a grace to his Ambassadors, when they lend their eares to an houres audience.

[r] Psal. 27. 4.

By night] If he did this vpon the sight of Christs great miracles, hungring and thirsting after righteousnes, not suffering his eyes to sleep, or his eye-lids to take any rest, vntill he had found the way, the truth, and the life; then his fact is imitable: for wee may not procraftinate our comming vnto Christ, but [t] *seeke the Lord while he may be found, and call vpon him while he is neere.* Or if he came by night to gaine the fitter opportunitie, to talke priuately with Christ, it is also commendable; for opportunities are so gratious, as that good houres are the sutors best friends. Or if he did this out of feare, lest he should displease the [t] Pharisies, and be cast out of the Synagogue; then it was an imperfection in him: and yet considering that it was the first time that he came to Christ, in some sort excusable. The first time, for after once we know the truth, and haue subscribed thereunto, we may not play the part of *Nicodemus*, [u] halting betweene God and *Baal*, betweene Christ and the Pharisies, holding with the hound and running with the hare. [x] *Naaman the Syrian* was such a *Nicodemus*, as desirous to serue the liuing Lord, and yet to worship his rotten Idoll *Rimmon*. [y] *Aaron* was such a *Nicodemus*, in fearing the peoples displeasure more then the wrath of God. [z] *Obediah* was such a *Nicodemus*, he did hide the Prophets of the Lord, and feed them with bread and water, and yet he durst not openly protect them. [a] In the courts of Princes, in Parliaments, in Vniuersities, in Councels, are many *Nicodemi*, who

[t] Esay 55. 6.

[t] John 12. 42.

[u] 1. King. 18. 21.

[x] 2. Kings 5.

[y] Exod. 32.

[z] 1. King. 18. 4. 13.

[a] Ferus, ser. 4. Dom. Trin.

who loue the good of the Church and Common-weale, yet feare to speake their mind boldly, lest they should be cast out of the Synagogue, [b] *louing the praise of men more, then the glorie of God.*

[b] *Iohn* 12.43.

In our age the *Church-Papist*, or meere *Parliament Protestant*, is an arrant *Nicodemus*, his heart is set for Babel, and yet his face lookes toward Hierusalem, equiuocating with God and the King. He comes to Christ *by night*, he will be present at Diuine seruice, but in a close pew, no man shal see or heare what he doth and saith vnto Christ: nay the Iesuited Papists are worse then *Nicodemus*; for although he did something ill openly, yet he did good secretly: but they do much hurt secretly, though they seeme to doe some good openly: so that it may be said of these close *Fauxes* and Foxes, vndermining our Christian estate by night, which [c] *Ammianus Marcellinus* wrote of the *Saracens* in his time, *Nec amici nobis vnquam, nec hostes optandi:* they be such as we can neither haue sound peace, nor yet faire warre with them: [d] *A sword they be, whose scabard is in England and France, but the handle of it is in Rome and Spaine; for the first motion to draw this sword comes from thence.*

[c] *Hist. lib.* 14.

[d] *Anti-Cotton, pag. vltim.*

Mystically, Nicodemus came to Christ by night, as being yet in the [e] darknesse of his ignorance: [f] *Ad Dominum venit & noctu venit, ad lucem venit & tenebris venit:* according to that of Saint *Paul*, Ephes. 5.8. *Ye were once darknesse, but now light in the Lord* An vnregenerate man is occupied in the workes of darknesse, but he that is borne againe of water and of the Spirit, is a child of the [g] light and of the day: *Nicodemus* who came to Christ at the first by night, afterwad defended him openly when hee liued, Iohn 7.51. and bestowed cost on his funerall bountifully, when hee was dead, Iohn 19.39.

[e] *Haymo apud Aquin. in loc.*
[f] *August. tract.* 11. *in Ioan.*
[g] 1. *Thess.* 5.5.

Rabbi, we know that thou art a teacher, come frõ God] *Nicodemus* auoweth in this Preface three things of Christ, [h] which ought to be found in euery good Pastor; hee

[h] *Ardens.*

must

must be for his { Learning, *a Rabbi.* / Licence, *sent of God.* / Life, doing such workes as that other may see *God is with him.*

Rabbi, is a [i] title of honour, giuen vnto men of great discretion and learning, according to that of Christ in the [k] Gospell, *Ye loue greetings in the market, and to be called of men, Rabbi, Rabbi:* so the Minister of the word must be both [l] apt and able to teach: *a Doctor in Israel, a Rabbi.* See Gospell eight Sunday after Trinitie.

Secondly, the Pastor must *come from God*, as being the [m] man of God and [n] mouth of God: and therefore *no man ought to take this honor vnto himself, but he that is called of God, as Aaron was*, Hebr. 5.4. See Gospell first Sunday after Easter.

Thirdly, whereas the Minister cannot do such miracles, he must endeuour to do such morals, as that other may see God is with him: *Ego* (quoth [o] *Luther*) *hoc video, non esse theologum qui magna sciat & multa doceat, sed qui sancte & theologice viuit:* a good Prelate must resemble the planet [p] *Iupiter*, which is in his effect *benenolus, calidus, humidus, diurnus:*

and so the Pastor must bee { *Benenolus in affectione.* / *Calidus in dilectione.* / *Humidus in compassione.* / *Diurnus in conuersatione.* Rom. 13.13.

Walking honestly, as in the day, that by doing well he may [q] stop the mouthes of foolish and ignorant men, exciting them by good example to glorifie God in the day of his visitation.

Iesus answered] [r] He did not chide *Nicodemus* and say, seeing *I am a Prophet, come from God, and do such miracles as none can performe except God were with him.* I wonder why you come to me by night, and not in the day: Christ, I say, did not chide, but rather cherish *Nicodemus*; in the words of [s] *Augustine, Non delebat sed alebat:* [t] he

i *Beauxamis.*

k *Matth.* 23.7.

l 1. *Tim.* 3.2.

m 1. *Tim.* 6.11.
n *Luther. loc. com. tit. de Minist. verb.*

o *Vbi supra.*

p *Teutonicus, lib. de similitud. cap.* 63.

q 1. *Pet.* 2.15.

r *Theophylact. Iansen. Musculus & aly.*

s *Lib.* 2. *cont. aduers. legis, cap.* 2.

t *Matth.12.20.* t he did not breake the bruiſed reede, nor quench the ſmoaking flax. Chriſt did not u condemne his puſillanimitie for comming in the night, though he taxed his ignorance, for that being a *Maſter in Iſrael, he knew not that a man muſt be borne againe, before he can ſee the kingdome of God.* Hence we may learne to reprehend and exhort with all x long-ſuffering & doctrine: we muſt direct by doctrine, correct in patience; when any come to conferre with vs about the points of holy religion, we muſt vſe them familiarly, as Chriſt did *Nicodemus.*

u *Euthymius.*

x *2.Tim.4.2.*

And as the Paſtor may take this and many more good inſtructions heere from Chriſts example; ſo the people may learne two things of *Nicodemus*: it is their dutie to queſtion with their teacher, *How can a man be borne when he is old?* and againe, not diſſembling their ignorance, *How can theſe things be?* Secondly, that which is deliuered by the iudicious Paſtor in generall, they muſt applie in particular: Chriſt ſaid, *Except a man be borne againe: Nicodemus* anſwered, *How can an old man?* applying it as it ſhould ſeeme to himſelfe. Thus much concerning the men, I come now to the matter.

y *Rupert. in loc.* *Verily, verily*] y This double aſſeueration, *Amen, Amen,* is not vſed in any Goſpell, excepting this of S. *Iohn,* and in no part of this Goſpel ſo much as in this argument. As then the huntſmen gather that there is ſome game when the hounds open loud and free: ſo when the Scripture vſeth importunitie in a point, it is an euident ſigne, that there is ſome great thing to be marked; and indeed the problem diſcuſſed heere, betweene Chriſt and *Nicodemus* concerning our iuſtification, is one of the maine queſtions in all Diuinitie.

Chriſt in this diſputation vrgeth his aduerſarie with { Authority, *I ſay, we ſpeake,* &c. / Arguments, *except a man be borne againe,* &c.

Nicodemus acknowledged that Chriſt was a Teacher ſent from God, but Chriſt to ſhew that he was z the Pro-

z *Iohn 6.14.*

phet,

phet, yea the Lord of the Prophets: he doth not speake like [a] *Moses, I am sent me*, nor as the rest of the Prophets in their preaching, *Thus saith the Lord:* but [b] *Authoritatiue*, with command, *I say, we speake that we know, wee testifie that we haue seene.*

Secondly, Christ vseth arguments against his aduersarie. *Nicodemus* imagined that a man is iustified by the pharisaicall obseruation and externall workes of the law. This opinion is confuted by Christ: [c] first in generall, *Except a man be borne from aboue, he cannot see the kingdome of God:* then in more particular, explaining the proposition: *Except a man be borne of water and of the Spirit.*

S. [d] *Paul* saith, *that was not first made which is spirituall, but that which is naturall, and after that which is spirituall.* A man therefore must be first borne naturally to come into the world, then borne againe from aboue supernaturally and spiritually to ouercome the world: [e] *Non nascimur sed renascimur Christiani:* men are made, not borne Christians: *all that is borne of the flesh is flesh:* euery man is [f] borne in sinne, and conceiued in inquitie, [g] not vnderstanding the things of the Spirit of God: corrupt seed begets corrupt sonnes, all of vs are by nature, [h] *prius damnati, quam nati*, found guiltie to die before we be borne to liue, the children of wrath, as the [i] Scripture plainly.

Now the Law cannot deliuer vs from this bondage of sinne, nor from the wages thereof eternall death: and therefore *no man is iustified by the workes of the Law, but by the faith of Iesus Christ*, Galat. 2. 16. *that which is borne of the Spirit is Spirit:* eternall life is not carnall but spirituall: he therefore that will be the sonne of God in his kingdome of grace, the Saint of God in his kingdome of glorie, must be borne againe from aboue by the Spirit. [k] How this is done Christ sheweth heere more particularly.

Except a man be borne of water] [l] Some few moderne Diuines haue conceited, that these words are not to be construed

[a] *Exod. 3. 14.*
[b] *Caietan. in loc.*
[c] *Melancth. enar. in locum.*
[d] *1. Cor. 15. 46.*
[e] *Hieron. aduers. Vigilant.*
[f] *Psal. 51. 5.*
[g] *1. Cor. 2. 14.*
[h] *Bernard ser. 2. de Pentecost.*
[i] *Ephes. 2. 3.*
[k] *Euthymius in locum.*
[l] *Caluin. Instit. lib. 4. cap. 16. §. 25. T. C. lib. 1. pag. 143. Quibus fauet Zepper. con. 1. in loc.*

3459a

construed of externall Baptisme, because, say they, *Christ taketh water here by a borrowed speech for the Spirit of God, the effect whereof it shadoweth out; and so water, and the Spirit are all one.* To this interpretation, answere is made; first, that it is an old rule in expounding of holy Scripture, that where a literall sense will stand, the fartheſt from the letter is commonly the worſt; and that there is nothing more dangerous in a Christian Vniuersitie, then this licentious and deluding arte, changing the meaning of words, as Alchumie doth or would doe the substance of metals; euerting the truth in peruerting the text: of these men *Augustines* proposition is a prophecie: *Si præoccupauerit animam alicuius erroris opinio, quicquid aliter asseruerit Scriptura, figuratum homines arbitrantur. De doct. Christ. lib. 3. cap. 10.*

Secondly, we tell them, if *water* were put heere for explanation or declaration, it should not be placed before, but after the word *Spirit*, as in their owne example, Mat. 3. 11. *He will baptise you with the holy Ghost and with fire.*

Thirdly, that *Origen*, *Chrysostome*, *Augustine*, *Cyril*, *Beda*, *Theophylact*, *Euthymius*, in their commentaries vpon this place; [m] *Iustine Martyr*, [n] *Tertullian*, [o] *Ambrose*, [p] *Hierome*, [q] *Basil*, [r] *Gregorie Nissen*, and many moe, yea most of the Fathers, [s] *Hooker*, a man of incomparable reading openeth his mouth wider, auowing peremptorilie, that all the ancients haue construed this text as [t] our Church doth of outward baptisme. See *Bellarm. de effectu Sacrament. cap. 3. §. ad hunc locum*; *& de Sacramento bap. lib. 1. cap. 4. §. Secundo Caluinus: Maldonat. com. in loc. Hooker. Eccles. polit. lib. 5. §. 59. & 60. Beza maior. annot. in locum.*

By Baptisme then a man is made a member of Christ, a child of God, and an inheritor of the kingdome of heauen, as our Church out of this place [u] teacheth: and in Baptisme there is a visible signe, which is water, and an inward grace, which is conueyed vnto vs by the Spirit inuisiblie:

m *Apolog. 2.*
n *Lib. de Bap.*
o *De Spirit. S. lib. 3. cap. 11.*
p *In 16. Ezech.*
q *Ser. de Bap.*
r *Lib. de sanct. Baptismate.*
s *Eccles. polit. lib. 5. §. 59.*
t Common B. Tit. Publike Baptis. in the beginning.
u *Com. Catechis.*

inuisiblie: for as *the winde bloweth where it listeth, and thou hearest the sound thereof, but thou canst not tell whence it commeth nor whither it goeth; so is euery one that is borne of the Spirit:* as the Spirit is an inward necessarie cause, so the water is an outward necessarie meane to our regeneration: *For* [x] *Baptisme is not only a signe of profession, and marke of difference, wherby Christian men are discerned from other that be not christned: but it is a signe of regeneration, wherby as by an instrument they that receiue Baptisme rightly, are grafted into the Church.* And as [y] *Leo* speakes, incorporated into Christ: *Vt susceptus à Christo, Christum q. suscipiens, non idem sit post lauacrum qui ante Baptismum fuit, sed corpus regenerati fiat caro crucifixi:* [z] flesh as it were of Christs flesh, and bone of his bone: [a] *Quoniam sicut factus est Dominus caro nostra nascendo; ita & nos facti sumus ipsius renascendo:* the Spirit in this our new birth is [b] in stead of a Father, the water in stead of a Mother: in this sense the Scripture tearmes Baptisme a [c] bath of regeneration, [d] whereby God cleanseth his Church, vnto [e] remission of sinnes: [f] *Omni homini renascenti, aqua Baptismatis instar est vteri virginalis, eodem Spiritu sancto replente fontem, qui repleuit & virginem, vt peccatum quod ibi euacuauit sacra conceptio, hic mystica tollat ablutio.*

Happily some will obiect, if this exposition be true, then no man can be saued except he be baptised. In cases of extremitie, when publike Baptisme cannot be had, [g] priuat is sufficient: and when not so much as priuate may be well obtained, *votall* is enough, as our [h] Popish aduersaries acknowledge: [i] *Satis est si adsit mentaliter, vbi non potest haberi sacramentaliter.* If thou canst get Baptisme for thy child, despise not this blessed Sacrament, for although it be not an immediat cause, yet it is a mediat channell of grace, whereby the mercies of God in Christ are conueyed vnto vs: according to that of [k] *Hugo, Fideles salutem ex istis elementis non quærunt, et si in istis quærunt: non enim ista tribuunt quod per ista tribuitur:* but if in extreame necessitie thou canst not enioy this

x *Anglican. confess. art. 27. & art. 25.* an effectuall signe of grace.
y *Ser. 14. de passion. Dom. cap. 5.*
z *Ephes. 5. 30.*
a *Leo ser. 3. in natiuit. Dom. cap. 5.*
b *Ammonius apud Maldonat. in locum.*
c *Tit. 3. 5.*
d *Ephes. 5. 26.*
e *Act. 2. 38.*
f *Leo. ser. 4. in natiuit. Dom. cap. 3.*
g Common B. Tit. Priuate Baptisme.
h *Rhem. & Caietan. in loc. Idem Caietan. in 3. Thom. quæst. 68. art. 1. & 2. Lombard. sent. lib. 4. dist. 4. Iansen. Con. cap. 20. Bernard. Biel. &c.*
i *Thom. part. 3. quæst. 68. art. 2.*
k *De Sacrament. lib. 1. cap. 3.*

this holy water, assure thy selfe, God accepteth a desire for a deed.

If any shal aske, why Christ in this dispute concerning iustification, doth treate first of Baptisme, then of faith; [l] answere is made, that the outward ministerie, which especially consists in preaching the Word, and administring the Sacraments, is like *Iohn Baptist*, pointing vnto Christ, and shewing how much we stand in need of his mercie. This great Rabbi therefore begins his Sermon of regeneration with outward Baptisme, but ends it with faith, in the worlds Sauiour; by which all the Sacraments and other workes of the ministrie are powerfull and effectuall in vs. It is impossible for any man to see God without a Mediator, appeasing the wrath of God of himselfe, *no man ascendeth vp to heauen, but he that came downe from heauen, euen the Sonne of Man which is in heauen:* [m] he is the sole Mediator betweene God and man, opening the kingdome of heauen to all beleeuers.

As therefore Moyses lift vp the Serpent in the wildernesse, euen so must the Sonne of Man be lift vp, that whosoeuer beleeueth in him perish not, but haue euerlasting life. [n] He doth aptly teach [illegible]ctor of the Law, by a figure of the Law; [o] shewi[illegible] the Law and the Gospell agree; the Serpent being a type of the Sauiour: [p] the children of Israel murmuring against God, and his seruant *Moses*, were stung with fierie Serpents in such sort that many of the people died; and therefore they desired *Moses*, that he would pray to the Lord to take away these Serpents from them: hereupon, *Moses* according to Gods expresse commandement, *made a Serpent of brasse, and set it vp for a signe, and when a serpent had bitten a man, then he looked to the Serpent of brasse, and liued*; he was healed instantly without any medicine or other helpe; yea without any other reason, but that God had said it should be thus: all men haue murmured against God, and are stung with the [q] fiery darts of that [r] old Serpent

l *Melanc. postil. in locum.*

m 1. *Tim.* 2. 5.

n *Ardens.*

o *Theophylact. & Euthymius in locum.*

p *Numb.* 21.

q *Ephes.* 6. 16.

r *Apoc.* 12. 9.

pent Satan: and yet all ſuch as repent, and behold with faiths eye Chriſt exalted on the croſſe, ſhall be ſaued from euerlaſting death, of pure grace, without and before their good workes, albeit afterward being deliuered from their enemies, it be their dutie to ſerue God in holineſſe and righteouſneſſe, all the daies of their life.

The [f] vertue of Chriſts death is better deſcribed by this one ſimilitude, then thou couldeſt declare with a thouſand words, it is a vniuerſall medicine, *whoſoeuer*; it pertaineth to all, but all pertaine not to it; none pertaine to it, but they that take benefit by it; and none take benefit by it, no more then by the brazen Serpent, but they that [t] fixe their eyes on it: *He that beleeueth in him ſhall not periſh.* [u] It is not enough to *beleeue him*, except a man alſo *beleeue in him*: [x] except he wholly depend on him, as his only mediator and redeemer. [y] And thus a man is borne againe by faith in Chriſt, begotten, and confirmed in vs euermore, by the bleſſed word and Sacraments.

[f] *Tyndal* Prologue vpon Leuit.

[t] *Hebr.* 12.2.

[u] *Caietan. in loc.*
[x] *Culman. Con.* 3. *Dom. Trin.*
[y] *Zeper. con.* 1. *Dom. Trin.*

Yea but what is all this to the feaſt of holy Trinitie? wherefore did the church allot this Scripture for this Sunday? the reaſon hereof is very plaine, [z] becauſe this Goſpell expreſſeth all the three ſacred perſons, as alſo their appropriat attributes; it ſheweth the perſon of the Father, verſe 2. *We know that thou art a teacher come from God:* the perſon of the Sonne ſpeaking throughout the whole dialogue; the perſon of the holy Ghoſt, verſe 5. *except a man be borne of water and of the Spirit:* vnto the Father it aſcribeth eſpecially power, *no man could do ſuch miracles as thou doeſt except God were with him.* Vnto the Sonne wiſdome, *we ſpeake that we know*; to the holy Ghoſt goodneſſe and loue, *the winde bloweth where it liſteth*, &c. And therefore let vs praiſe the ſacred Trinity, with other Churches out of S. [a] *Paul*, *Of him, and through him, and for him are all things, vnto him be glorie for euer, Amen.* [b] *Auguſtine* is of opinion, that theſe prepoſitions, *of, through, for*, are not to be confounded; becauſe *ex*, doth

[z] *Ponton. Bib. con. Tom.* 4. *fol.* 1. *& Iacob. de vorag. ſer.* 1. *de S. Trin.*

[a] *Rom.* 11. 36.
[b] *De Trinit. lib.* 6. *cap.* 10. *Idem Galatin. de cat. verit. li.* 2. *caſ.* 2.

note the Father, *per*, the Sonne, *in*, the holy Ghost: *ex*, the Father, of whom are all things; *per*, the Son, through whom are all things; *in*, the holy Ghost, in whom are all things, as [c] *Peter Lombard* wittily.

[c] 1. *Sent. distin.* 36.

Vnto these expositions of *Augustine* and *Lombard*, I thinke [d] our Church alludeth, vnfolding the text thus, *of him*, that is, euery good and perfect gift, comes downe from the Father of light: *through him*, that is, Christ Iesus our Sauiour is the meane by whom we receiue his liberall goodnesse; *in him*, that is, in the power and vertue of the holy Ghost: God the Father is the fountaine of all goodnesse, God the Sonne the conduit, God the holy Ghost the cisterne.

[d] Hom. for Rogation weeke, part. 1.

Almightie and euerlasting God, which hast giuen vnto vs thy seruants grace, by the confession of a true faith, to acknowledge the glorie of the eternall Trinitie, and in the power of the Diuine Maiestie, to worship the Vnitie: we beseech thee, that through the stedfastnesse of this faith, we may euermore be defended from all aduersitie, which liuest and raignest one God without end. Amen.

The Epistle. 1. IOHN 4. 7.

Dearely beloued, let vs loue one another, for loue commeth of God, &c.

THis Epistle consists of a { Salutation, *dearely beloued.* / Exhortation, *let vs loue one another.* / Confirmation, *for loue commeth of God, &c.*

In the first, obserue two vertues in Saint *Iohn*, his { Loue, saluting so kindly. / Discretion, because commending loue to other, he sheweth abundant loue himselfe.

Dearely beloued] This gratious and kind compellation is vsuall in the writings of the blessed Apostles, and therfore the Minister beginning euery solemne act in our Liturgie, with this or the like phrase, is Apostolike: *Dearely beloued brethren, the Scripture moueth vs in sundrie places*, &c. In the set order for morning and euening prayer, at the Communion, *We be come together at this time, dearly beloued, to feed at the Lords Supper*: at publike Baptisme, *Dearely beloued, for so much as all men be conceiued and borne in sinne*, &c. at the solemnization of Matrimonie, *Dearely beloued friends*, &c. at the visitation of the sicke, *Dearely beloued, know this, that Almightie God is the Lord of life and death*: at the buriall of the dead, *For as much as it hath pleased Almightie God of his great mercie, to take vnto himselfe, the soule of our deare brother heere departed*, &c. at the Commination, *Brethren, in the primitiue Church*, &c.

These gratulatorie termes and turnes of loue should be reciprocall betweene the Pastor and the people: [c] we dissemble before God and men, if we doe not loue you dearely, when often in our sermons we call you *dearely beloued*;

[c] Mr. *Dearing* lec. 16. vpon the Hebrewes.

beloued; and you dissemble more with vs, if you neither respect our person, nor reuerence our place, when you tearme vs ordinarily, *spirituall Pastors, and reuerend Fathers in God.*

But herein the discretion of S. *Iohn* is most remarkable, for that exhorting other to loue, himselfe giues so good example of loue, *Beloued, let vs loue.* For whereas there be two waies to teach, one by precept, and another by paterne, men are led more by that which they see, then by that which we say. [f] Diuines obserue, that Saint *Iohn* is no where so great an Orator, and so subtile a Logician as in this argument of loue: for albeit he writes in this Epistle [g] both of faith and hope, so well as of loue; yet the greatest part thereof is spent in loue: [h] *Locutus est multa & prope omnia de charitate:* speaking much, almost all of charitie. For as he was the most loued Apostle, so likewise the most louing Apostle, preaching and practising, and so by both instantly pressing this one point, sundrie waies, againe and againe, *Let vs loue one another.* And therefore seeing S. *Iohn* out of his loue, doth exhort vs so much vnto loue; [i] *Quicquid amor iussit, non est contemnere tutum.*

In the second part of this Epistle note the { Act, *Let vs loue.* / Obiect, *One another.*

Let vs loue] The [k] Schoolemen acutely distinguish betweene *amor*, *dilectio*, and *charitas*: *amor* is common to beasts with men; *dilectio* proper only to men, *electio quasi*: *charitas* is an [l] infused grace by the holy Ghost, onely proper to Saints, as in my text, *Euery one that loueth is borne of God:* now this loue which is only *from God*, [m] is in God and for God only: for how can he loue his neighbour who doth not loue God? [n] *Quomodo diligit proximum tanquam seipsum, quandoquidem non diligit & seipsum?* How can he loue his neighbour as himselfe, when as he doth not loue himselfe? for the wicked man who loues not God, hateth his owne soule, Psalm. 11. 6. *Qui diligit*

[f] *Lorin. in 1. Epist. Ioan. cap. 4. vers. 11.*

[g] *Pet. Aureolus & Georg. Ederus, apud Lorin. prolog. in Epist. Ioan. cap. 6.*

[h] *August. præfat. in exposit. Epist. Ioan.*

[i] *Ouid.*

[k] *Thom. 12^e. quæst. 26. art. 1. & 3.*

[l] *Idem 22^a. quæst. 24. art. 2. & 3.*

[m] *Hieron. epist. Paulin. Tom. 3. fol. 1. Christi glutino copulata.*

[n] *August. tract. 83. in Ioan. & Thom. 22^a. quæst. 25. art. 7.*

diligit iniquitatem, odit animam suam, as Saint *Hierome* and *Augustine* reade.

This loue comming from God, and continuing for God, [o] consists in thinking well, speaking well, and doing well, as Saint *Paul* teacheth in his first Epistle to the Corinthians, chapter 13. *Loue* (saith he) *thinketh not euill, it ennieth not*, that is, for the thought; *it disdaineth not, it doth not boast it selfe, it is not prouoked vnto anger*, that is, for words; *it is bountifull and seeketh not her owne*, that is, for works: and therefore God in his law, (whose complement is loue) forbiddeth all iniuries against our neighbours; *in deed*, thou shalt not kill, thou shalt not commit adulterie, thou shalt not steale; *in word*, thou shalt not beare false witnesse; *in thought*, thou shalt not couet thy neighbours house, &c. See the Decalogue.

o See Epistle for Quinquagesima Sunday.

One another] [p] imitating the good, tolerating the bad, louing all; howsoeuer we may loath the faults of many, yet we may loue the persons of all, according to that of the Emperour [q] *Otho, Pacem cum hominibus, bellum cum vitijs*; and that of [r] *Augustine, Diligite homines, interficite errores*, and that of [s] *Aquine*, we must loue wicked men, not as wicked, but as men.

p *Augustin. de Cat. rudibus, cap. 27.*

q *Reusner. in symbolis.*

r *Contra lit. Petilian. lib. 1. cap. 29.*

s *22æ. quæst. 25. art. 6.*

For loue commeth of God] This confirmation is taken from the first author of loue, which is God: for loue commeth from God,

- as [t]
  - Giuing it, Iames 1.17. *Euery good and perfect gift is from aboue.*
  - Commanding it, by precept: *For it is the fulfilling of his Law*, Rom. 13.10.
  - Commending it by practise, verse 8. *For God is loue*, shewing his loue to be great,
    - in respect of
      - Himselfe, the Giuer; bestowing a great gift, *his only begotten Sonne*; with great affection, *in this appeareth the loue of God.*
      - Vs the receiuers: enioying such a gift as we did most want, for when we were

t *Aquin. in loc.*

* Ephes.2.5.

*dead in sinnes, *he sent his only begotten Sonne into the world, that we might liue through him.*

God is loue This is a short, but a singular commendation, insinuating that howsoeuer in enumeration loue be but one vertue, yet in estimation vpon the point the only vertue.

u Ardens in loc.

God is loue u foure wayes, { *Substantialiter.* *Causaliter.* *Actiuè.* *Passiuè.*

Substantialiter: for there is nothing in God but God; x *nihil habet in se, nisi se:* God is y all in all, and yet without z accidence at all, as being most great without a quantitie, most good without qualitie. b *Bernard* obserued truly, that these propositions *in abstracto*, God is Wisdome, Iustice, Mercie, Goodnesse, are more congruent, then God is wise, iust, mercifull, good. In this sense, God is not only c louing as men accidentally, but essentially loue.

x Bernard. de consid. lib.5.
y 1.Cor.15.28.
z Thom.part.1. quæst.3.art.6.
a Augustt. meditat. cap.12.
b Serm.80. in Cantica.
c Idem.Bernard. ser.83. in Cant. & Thom.22æ. quæst.23.art.2.

Secondly, God is loue, *Causaliter*, as making concord in all his creatures: he doth accord the disagreeing elements, and so temper our differing humors,

As that d *Their warre, our bodies peace maintaines.*

he makes men to be of one e mind in a priuate house, and of one f heart in the publike Church: it is g *charitas substantia*, which giues *charitatem accidentalem*: his loue may be tearmed h *ignis accendens*, ours, *ignis accensus*, as i *Augustine* cals his wisdome, *lumen illuminans*, our, *lumen illuminatum:* as then he that walketh in the burning day light is said to bee in the Sunne, and the Sunne in him; *euen so whosoeuer dwelleth in loue, dwelleth in God, and God in him.*

d Du Bartas, 2.day,1.weeke.
e Psal.68.6.
f Acts 4.32.
g Bernard. epist.11.
h Lorin.in loc.
i Confess. lib.12. cap.15.

Thirdly, God is loue, *actiue*, louing k all that he made, man especially; *louing vs first* in our election, when we could not loue him, in our redemption, when we would not loue him: it is no great matter to preuent, or answere

k Psam.145.9.

loue

loue with loue, Publicans will do the same, Matth 5.46. and [l]Poets enioyne the same:

Vt præstem Pyladen, aliquis mihi præstet Orestem.
Hoc non fit verbis: Marce vt ameris, ama.

But herein appeared the loue of God toward vs, in that when we were his [m] enemies, *he sent his only begotten Son into the world, that we might liue through him:* and if he [n] spared not his owne Sonne, but gaue him for vs all to death, how shall he not with him, giue vs all things also? See Epist. Sun. after Christmas, and Epist. 3. Sun. in Lent.

God is not only louing for a time, but constant in his loue, Psal. 118.1. *The Lord is gratious, and his mercie endureth for euer:* his right hand is mercie, his left iustice. Now that hand is greatest which is most vsed, but God doth giue more with his right hand of mercie, then punish with his left hand of iudgement: as [o] *Dauid* sweetly, *Gratious is the Lord and righteous, yea our God is mercifull:* as S. [p] *Ambrose* notablie, *Bis misericordiam posuit, semel iustitiam:* he saith once only that God is righteous, but twice in one verse that he is gratious: and in the second Commandement Almightie God saith of himselfe, that he will punish but the third and fourth generation of such as hate him; whereas he will shew mercie to thousands of such as loue him and keepe his Commandements.

It is very remarkable, that God in going to punish *Adam*, is said only *to* [q] *walke* a soft pace: but in shewing mercie toward the prodigall child, *to* [r] *run*; signifying hereby that he is [s] *slowest to conceiue a wrath, and readiest to forgiue, he will not alway be chiding, neither keepeth he his anger for euer:* his displeasure toward his children is soon at an end, but *his mercifull goodnesse endureth for euer*, vnto the end, in the end, without end.

Fourthly, God is loue, *passiuè*, being louely, most worthie to be loued, *maximè diligibilis*, as the [t] Schoole speakes: *O taste and see*, saith [u] *Dauid, how gratious the Lord is.* [x] *O how plentifull is thy goodnesse, which thou hast laid*

[l] *Martial. lib. 6. epigram. 11. Idem Ausonius, epigram. 91.*

[m] *Rom. 5.10.*

[n] *Rom. 8.32.*

[o] *Psal. 116.5.*

[p] *Orat. de obitu Theodosij.*

[q] *Gen. 3.8.*

[r] *Luke 15.20.*

[s] *Psalm. 103.8. 9.17.*

[t] *Thom. 22. quæst. 24. art. 2.*

[u] *Psal. 34.8.*

[x] *Psalm. 31.21.*

laid vp for them that feare thee, and that thou hast prepared for them that put their trust in thee, euen before the sons of men. If loue then occasion loue, let vs loue God a little, who loueth vs exceeding much, and indeed we cannot answere God well in any thing but in loue: for if God be angrie with thee, thou must not answere him in anger; if he iudge thee, thou mayest not againe iudge him; if he chide thee, thou must be patient; if he command, thou must obey; but in that he loueth thee, thou mayest yea thou must loue him againe. [y] *Nam cum amat Deus, non aliud vult quam amari: quippe non ad aliud amat, nisi vt ametur, sciens ipsos amore beatos qui se amauerint.*

As God is loue, [z] so the diuell is extreame malice: such then as spend themselues or their meanes in hatred, enuie, malice, needlesse quarels of law, contention, iniust vexations, hindring their neighbour, are darlings vnto Satan; and for the time being vntill they repent, heires apparant of hell. On the contrarie, whosoeuer *loueth is borne of God, and knoweth God,* [a] in this life by faith, in the [b] next by face: knowing God [c] experimentally, and knowen of God as a child most [d] resembling his father: in one word (as [e] some confidently speake) by this as it were made God, *for God is loue.*

The Gospell and Epistle well agree, for *Abraham*, the father of the faithfull, and his sonne *Lazarus*, who loued God aboue all things, and their neighbor as themselues, are said to be comforted in heauenly Paradise: whereas the rich Glutton, who by louing himselfe too much, altogether neglected his loue toward other, is tormented in hell: and therefore seeing the end of vncharitablenes is so terrible, the reward of loue so comfortable: *Dearely beloued let vs loue one another.*

[y] *Bernard. ser. 83. in Cantico.*

[z] *Basil. exercit. ad pietatem, serm. 5.*

[a] *Lorin.*
[b] *Gloss. Interlin. & Hugo.*
[c] *Aquin.*
[d] *Matth. 5. 25.*
[e] *Philo Carpathius, apud Lorin. in locum.*

The

The Gospell. Luke 16.19.

There was a certaine rich man, which was clothed in purple and fine white, and faired deliciously euerie day, &c.

CHrist in this [f] historicall Parable, or parabolicall historie, describes the state of a careleſſe Epicure, and a cureleſſe Begger. In the first (as [g] *Melanethon* obserues) he doth exhort vs to compassion; in the second to passion: to compassion, in that *Abraham* denied vnto *Dives* a drop of water in hell, because *Dives* had denied vnto *Lazarus* a crumme of bread on earth. To passion and patience in aduersitie: for as much as *Lazarus* afflicted with scornes in his mind, with sores in his body while he liued, is said to be carried by glorious Angels into blessed *Abrahams* bosome when he died.

[f] *Jansen. con. cap. 97. Caietan. & Maldonat. in loc. ex Justin.*

[g] *Postil. Dom. 1. post Trin.*

The Glutton is described according to his [h] foure-fold death:

- Naturall: *There was*, but it is not.
- Ciuill: *a certaine man*, not worthie the naming.
- Spirituall: *clothed in purple and fine white, faring deliciously euery day*, making too much of himself, too little of *Lazarus*.
- Infernall: *in hell torments, he lift vp his eyes*, &c.

[h] *Bonauentura dist. salut. cap. 8.*

Or this Epicure is painted out vnto vs according to his three-fold estate, as he was in his

- Life: which he spent in iollitie, *cloathed richly, faring deliciously.*
- Death: *the rich man also died, and was buried.*
- Hell: *In hell torments hee cried*, &c.

The

The description of his life is taken
1. From the circumstance of time wherein he liued, *There was.*
2. Frō his name, or rather indeed, no name: *a certaine man.*
3. From his possessions, *a rich man.*
4. From his manners,
and behauiour toward
Himself, concerning his
Backe: *cloathed in purple & fine white.*
Belly: *faring deliciously euery day.*
Lazarus, in sinnes of
Omission, in that he
1. Denied *Lazarus.*
2. Denied him *bread.*
3. *A crumme of bread.*
4. *A crum of bread which fell from his table.*
Commission, or permission, in that he suffered his dogs to sucke the beggers blood. In which Interpreters, I confesse, note generally the dogs to be more kind then their master, in licking the poore mans sores with their medicinable tongues: and yet for as much as our Sauiours intent in this text, is to exaggerate the miserableness of *Dines*, and miseries of *Lazarus*, I mislike not[i] their opinion, who thinke the dogs did rather hurt then heale *Lazarus*,[k] as taking him not for a liuing man, but for a dead carcase: for this wretched catiffe, cared more to fill his dogs, then to feed the poore: whereas he should haue taken from his dogs to bestow vpon *Lazarus*; he tooke from *Lazarus* to bestow vpon his dogs, who fared the better by sucking his blood, and licking his sores: a true paterne of a base cormorant, who maketh vse of euery creature that walketh by his doore, or crawleth on his ground, or lieth at his gate,

[i] *Pet. Rauen. & Maldonat. in locum. Idem Iansen. vbi supra.*
[k] *Adeo debilis erat vt non poterat abigere canes. Euthym. in locum.*

gate; like to S.[l] *Peters* fish, who though his mouth be full of gold, yet is he nibling at euery bait.

There was] *Abraham* was rich, and *Iob* rich, and *Herod* rich, and *Salomon* so rich, as that *he gaue Cedars as the wilde fig-trees, and siluer as stones*, 1.King.10.17. all these were, but now they be dead, and returned naked to the graue. The Grammarian, who declineth all other nounes in euery case, cannot decline death in any case.

Flectere per varios docuit qui nomina casus,
Heu cadit, & casum hunc flectere non potuit.

Great [m] *Iupiter* had but a little tombe. [n] *Tamberlane* the terror of his time, died with three fits of an ague. *Henrie* the first King of England, [o] *decus olim, nunc dolor orbis.*

[p] *Iam cinis est, & de tam magno restat Achille,*
Nescio quid: paruam quod non bene compleat vrnam.

This Epicure, who whilome was a gallant, clothed in purple and fine linnen, a man of a daintie diet, a iolly hunter, hallowing and hoiting after his hounds; is now dead, and buried, and tormented in hell: [q] *erat, non est*: indeed there was such a rich man, but he is not now.

Heere then is a monition for the rich, and a munition for the poore: for the rich an admonition, *that* [r] *they be not high minded, and put their trust in vncertaine riches: and* [s] *boast themselues in the multitude of possessions; for they shall carrie nothing away with them, when they die, but leaue their goods for other.* All this world passeth away, and the lust thereof, [t] riches auaile not in the day of wrath, nor gold in the day of vengeance, Ezech.7.19. Money is a queene, and therefore rich men are kings in this world, ruling, ouer-ruling all by corruption and briberie; but when death, as Gods bayliffe, shall shew his *habeas corpus*, they cannot redeeme the soule; that will cost more, saith *Dauid*, Psal.49.8. O foole, this night will they fetch away thy soule from thee, Luke 12.20.

This also may comfort the poore: for albeit the rich oppresse for a time; yet ere it be long, *they shall lie in hell like*

[l] *Matth.17.27.*

[m] *Epigram.vet. lib.3. visuntur magni parua sepulchra Iouis.*
[n] *Paulus Iouius, illust. virorum elog. lib.2.*
[o] *Huntindon. hist.lib.7.in fin.*
[p] *Ouid.Metaph. lib.12.*
[q] *Chrysostom.*

[r] *1.Tim.6.17.*

[s] *Psal.49.6.*

[t] *Prou.11.4.*

like sheepe, death gnawing vpon them, Psalm. 49.14. [u] Fret not thy selfe then because of the vngodly, neither be thou enuious against the euill doers; for they shall soone be cut downe like the grasse, and be withered euen as the greene herbe: haue patience for a while, and the wicked shall be cleane gone, thou shalt looke after his place, and he shall be away: *There was a rich man,* he is not now.

A certaine rich man] The poore mans name is mentioned heere, *There was a begger named Lazarus:* but the name of the rich man is omitted; *homo quidam* is his stile: which our blessed Sauiour did for sundrie reasons, as Interpreters obserue. First to shew that [x] his waies are not as our waies are: for [y] we scorne the poore and take notice of the rich only. Genealogies of Princes, and petegrees of Nobles, are so well knowne vnto vs as our fingers: but if any shall aske the name of a begger: [z] he is *a certaine man, old father, what shall I call him.* Alas silly wretch, he hath no name, except it be some by-name, as blind *Bartimaus,* or lame *Giles*; and therefore Christ, quite contrarie to the worlds humour, acknowledged the poore, but not the rich.

Secondly, Christ omitted this Epicures name, [a] because he knowes not the wicked, Matth. 7. 23. I neuer knew you: God knoweth his owne children by their names, Exod. 33. 12. Esay 43. 1. for their names are written in heauen, Luk. 10. 20. and so being told in his book, he doth agnise them for his sheepe, Ioh. 10. 14. *I am the good shepheard, and know mine, and am knowne of mine.* A great comfort to the godly, because they be in the book of life; not only *secundum eorum opinionem,* as the wicked are, Psal. 69. 29. but *secundum rei veritatem,* as [b] *Augustine* speakes in his enarration of that Psalme: not onely [c] *in libro præsentis iustitiæ,* but *in libro prædestinationis æternæ:* not only written on the [d] outside of Gods book, from whence they may be wiped away, but in the inside, out of which it is impossible they should be blotted: for if

[u] *Psal. 37. 1. 2.*

[x] *Esay 55. 8.*
[y] *Greg. apud Aquin. in locum.*

[z] *Caietan. Jansen. Gorran.*

[a] *Theophylact. Gorran. Ludolphus.*

[b] *Tom. 8. fol. 510.*

[c] *Thom. part. 1. quæst. 24. art. 3. & Hugo Car. in Psal. 138.*
[d] *Sixt. Sen. bib. lib. 2. pag. 127.*

if an inconstant man said, *quod scripsi, scripsi*; [c] then how much more God, in whom there is no variableneſſe, neither ſhadow of change? Iames 1. 17. *I will not put out his name out of the booke of life, but I will confeſſe his name before my Father, and before his Angels:* Apocal. 3. 5. [f] *Behold*, ſaith God, *I haue grauen thee vpon the palme of mine hands:* not written only, but *grauen*, not in ſtone or braſſe, but in my fleſh, and that in thoſe parts which are moſt ſeene, *in my hands:* and in the neereſt part of them, *in the palmes of mine hands.*

I know God knoweth the wicked as well as the godly: for there is a [g] three-fold booke of his knowledge.

1. An vniuerſall common-place booke, wherein both good and bad are written; of which it is ſaid, Pſal. 139. 15. *In thy booke were all my members written.*

2. A priuate booke, Gods *Vade mecum*, in which only the names of his elect are written, whoſe wayes hee doth know, that is, approue, Pſal. 1. verſe laſt, *The Lord knoweth the way of the righteous.*

3. His booke of accounts, or blacke booke, wherein only the wicked are written, Daniel 7. 10. *The iudgement was ſet, and the bookes opened:* ſo that almightie God knoweth the wicked in the world to come, but to their condemnation; and he knoweth them in this life, but not to their commendation, he will not vouchſafe [h] *to make mention of them with his lips*; as in the text he concealeth the rich Epicures name.

Thirdly, Chriſt omitted the Gluttons name, [i] to ſignifie that *the* [k] *memoriall of the iuſt ſhall be bleſſed, but the name of the wicked ſhall rot.* [l] The remembrance of *Ioſias* is like the compoſition of the perfume that is made by the arte of the Apothecarie, it is ſweet as hony in all mouths, and as muſicke at a banquet of wine: *Abel* being dead, yet ſpeaketh, Hebr. 11. 4. A good name, ſaith [m] *Fulgentius*, is the godly mans heire: but God ſaith of *Amalek*, [n] *I will vtterly put out the remembrance of Amalek from vnder heauen.* Either the names of the wicked are pretermitted

[c] *Auguſtin. in Pſalm. 68.*

[f] *Eſay 49. 16.*

[g] *Euthymius in Pſalm. 68. & Pſalm. 138.*

[h] *Pſal. 16. 5.*

[i] *Gorran. Stella.*

[k] *Prou. 10. 7.*

[l] *Eccleſiaſticus 49. 1.*

[m] *Mytholog. li. 1.*

[n] *Exod. 17. 14.*

mitted altogether, as in this place, *there was a certaine man*; or elſe recorded to their eternall infamie: as *Ieroboam* is mentioned in the *Chronicles of Iſrael*, *Pontius Pilate* in the Creed, and *Stephen Gardiner* in our Martyrologies.

o *Greg. apud Aquin. Idem Chryſoſt. Beda, Pontan.*

Fourthly, Chriſt did omit this Epicures name, o to pull downe the mightie from their ſeat, and to exalt the humble and meeke. The proud build cities to get them a name, Gen. 11.4. *Is not this great Babel, that I haue built for the honor of my maieſtie?* Dan. 4.27. p they ioyne houſe to houſe, and lands to lands, imagining their manſion ſhal endure from generation to generation, calling their Manors after their owne names, Pſal. 49.11. Chriſt therefore concealeth heere the rich mans name, q for *wherewith a man ſinneth, by the ſame ſhall he be puniſhed.*

p *Eſay 5.8.*

q *Wiſd. 11.13.*

Theſe reaſons are common among the Fathers and other interpreters. Vnto which I will adde, how Chriſt happily named not this Epicure, r becauſe he ſpake much in his diſpraiſe. Heere then is a good leſſon for all Chriſtians, eſpecially Preachers in this vncharitable detracting age, wherein euery *State-criticke*, like s *Auguſtus Cæſar*, taketh vpon him to taxe all the world, and to coniure all publike actions, vnder the narrow circle of their priuie cenſure, t as if men held the copie of their liues, by the breath of their mouth, and by the daſh of their pen: it is our dutie, u laying aſide all maliciouſneſſe, enuie, guile and euill ſpeaking, to follow Chriſts example: when we cenſure the facts of great ones liuing, or the faults of rich ones dead, let vs not do it in partiall and perſonall inuectiues bitterly; but in generall and diſcreet tearmes charitablie, *there was a certaine man.*

r *Stella. Maldonat. Pontan.*

s *Luke 2.1.*

t *B. Bilſon, Preface B. of Church gouernment.*

u *1. Pet. 2.1.*

Wherefore ſeeing Chriſt hath not expreſſed this Gully-guts name for ſo many good reaſons, it is idle curioſitie for other to ſay that it was x *Nabal*, or y *Nineuſis*, or z *Herod*, who beheaded *Iohn* the Baptiſt: aſſuredly ſuch inquiſition is to ſchoole Gods Spirit, and to teach that eternall Word to ſpeake.

x *Ludolphus de vita Chriſti, part. 2. cap. 16.*

y *Quidam extra ditione Heb. apud Euthymium in locum.*

z *Conſule Zepper. Con. 1. Dom. 1. poſt. Trin.*

Rich

Rich man] It is apparant in this Scripture, that goods in themselues are not euill: *Ne putentur mala, dantur & bonis; & ne putentur summa bona, dantur & malis:* as [a] *Augustine* told *Boniface:* lest they should be reputed euill, they are giuen vnto the good, as to Father *Abraham:* and on the other side, lest they should be thought the chiefe good, often bestowed vpon the bad, as heere vpon this Epicure, *There was a certaine rich man.* Againe, *Lazarus* is said, vers. 22. to be translated into *Abrahams* bosome. Consider therefore not only [b] *qui sublatus, sed quò sublatus*; poore, but good *Lazarus*, is caried into rich but good *Abrahams* bosome, to signifie that neither pouertie demerits heauen, nor riches hell: as *Augustine* disputes in his 89. Epistle to *Hilarius:* and therefore the same Father in his tract against [c] *Adimantus, cap.* 20. citing the text of *Paul*, 1. Tim. 6. *Trust not in vncertaine riches, but in the liuing God, who giueth all things abundantly*; concludes in fine, that it is not *culpabile habere ista, sed ea præferre & conferre:* to preferre riches, or compare riches with faith and a good conscience, by which our soule is enriched; and so, the Glutton is condemned heere, [d] not for hauing, but for abusing riches in riot, or not vsing them in hospitalitie.

Such then are *non resident* from the text, who disallow large reuenewes in Clergie men, because some get them ill, and spend them worse: *Possunt hæc in quosdam veraciter dici & nostros & vestros, qui si vtrisq; nostrum displicent, neq; nostri neq; vestri sunt:* as Saint [e] *Augustine* told the *Donatists.* Inuey so long as you will, and so much as you can against pride, negligence, couetousnesse, but let euery Asse beare his owne burden, and euery malefactor answere for his owne fault. Is any Priest a ruffin in apparell? I am sure the [f] Statutes appoint modest habits, and the thirtith Iniunction requires execution of the same. Doth any Diuine frequent the Tauerne more then the Tabernacle? examine the [g] Canons of our Church, and Statutes of our Colledges, and you shall vnderstand these (if

[a] *Augustin. epist. 70.*

[b] *Augustin. Psalm. 51.*

[c] *Tom. 6. pag. 141.*

[d] *Melanchon. post. l. in loc.*

[e] *Lib. 2. contra lit. Petilian. cap. 57.*

[f] See *Pulhans* Abstract. Tit. apparell, & *Canon. 74.*

[g] *Can. 75. & Iniunct on. 7. Elizabeth.*

(if there be any of these) to be the very scorne of the conformable clergie; *Quia nec ordinem tenent, nec ab ordine tenentur*, as [h] *Bernard* of *Abelardus*. Let God haue his honor, the Church her reuerence, the State her commendations, euery one his due. Shoot not at randome, as blind men at crowes, or like mad men stricking such as are next you: but particularise the fault, as Christ in the text, insinuating that this Epicure did get his goods wrongfully, keepe them basely, spending also that he did spend riotously: with the last he begins first, shewing the rich mans excesse in gorgeous attire, being *clothed in purple* for [i] ostentation, in *fine linnen* for delectation.

[k] *Dauid* acknowledging Gods exceeding great bounty toward mankind, sheweth that he doth not onely prouide things necessarie for vs, as meat and drinke, but also things to reioyce and comfort vs, *as wine to glad the hart, and oyle to make the face to shine.* God then hath allowed vs apparell, not onely for necessitie, but also for [l] honest comlinesse; as in herbes we haue not only the necessarie vse, but the pleasant smell, and the faire sight to refresh vs. It is lawfull to weare sumptuous habits according to the customes of our countrie, and honour of our place in which we liue: but in attiring our selues we must obserue [m] foure rules especially,

that our garments be not too { *Costly.* *Curious.* *Stately.* *Many.*

We must not make prouision to [n] nourish the lust of our flesh, as the Poets haue fained *Venus* to commit adulterie in chaines; [o] hereby signifying that ornaments and chaines aboue our calling, are enticements vnto sinne: Prou. 7. *I haue deckt my bed* (saith the harlot) *with ornaments, carpets, and laces of Ægypt, I haue perfumed it with myrrhe, aloes and cinamon:* [p] he must not weare silke that is not able to buy cloth.

Secondly, we must not be too curious in our apparell, either

h *Epist. 193.*

i *Gorran. in loc.*

k *Psal. 104.*

l *Erasm. Colloq. Franciscan.*

m *Church hom. against excesse of apparell. Idem Ludolph. de vita Christi. part. 2. cap. 16.*

n *Rom. 13. 14.*

o *Clem. Alexan. Pædag. lib. 2. cap. 12.*

p *Deering. lect. 2. Hebr.*

either for the fashion or for the wearing of it: Englishmen are so newfangled in their attire, that whereas we giue other nations the foile, yet they giue vs the fashion: euery thing that is farre fetcht and deare bought is fit for our gallants.

Omnis Aristippum decuit color, & status & res.

It is well [q] obserued, that arte *Cosmetique* hath parts ciuill and effeminate: cleannes of bodie was euer esteemed to proceed from a due reuerence to God, our selues and societie; but artificiall decoration is neither fine enough to deceiue, nor handsome to vse, nor wholesome to please. The Lord by the mouth of his holy Prophet [r] *Esay* complained of the dames of Sion, because they did *walke with stretched out neckes, and with wandring eyes, mincing as they went, and making a tinckling with their feet.* *Chrysostome* said of certaine women in his time, that they were *propter venustatem inuenustæ:* [s] *mulier enim rectè olet vbi nihil olet:* or as S. [t] *Hierome, Non bene olet, quæ bene semper olet.* Our women are so pointed and painted, that whereas heretofore there were two faces vnder one hood, now there is one face vnder two hoods.

And as most women, so some men are blotted worthily for their vanities in this kind; as Popish *D. Parry*, when he was executed for treason, *anno* 84. [u] desired the hangman, when he put the rope about his necke, that hee would not disorder or marre his ruffe. It is reported of *Mounsier Biroon*, [x] lately executed in France, that hee would not suffer the deathes man to touch his haire, but intreated a gentleman of his acquaintance to performe that kind office vnto him, as to compose his lockes in such order, that the hangman might not cut off one haire. So *Seneca* writes of some who spend many a good houre betweene the combe and the glasse: but S. [y] *Paul* exhorteth vs to vse the world as if we vsed it not; for such as are much occupied in caring for things pertaining to the bodie, most commonly be negligent in matters appertaining to the soule. Let vs not therefore be too care-

[q] Aduancement of learning. *lib.* 2. *cap.* 44.

[r] *Cap.* 3. 16.

[s] *Plautus in Mostell. act.* 1. *scen.* 3.

[t] *Epist. ad Demetriadem. Tom.* 1. *fol.* 70.

[u] *Iesuit. Cat. lib.* 3. *cap.* 3.

[x] Executed at Paris, *an.* 1602.

[y] 1. *Cor.* 7. 31.

full and curious [z] *what we ſhall eate, or what we ſhall drinke, or wherewith we ſhall be clothed, but rather ſeeke the kingdome of God and his righteouſneſſe, and all theſe things ſhall be giuen abundantly.* See *Thomas* 22ᵉ. *quæſt.* 169. *art.* 1. 2. & *Caietan. ibidem.*

Thirdly, we muſt in our apparell conſider our vocation and qualitie, for God is a God of order, appointing euery man his degree, within the limits whereof he muſt keepe himſelfe. [a] Soft clothings are for ſuch as are in the Kings court, Camels haire for *Iohn Baptiſt* in the wildernesſe: it would make a man laugh, or rather indeed weepe, ſaith [b] *Hierome*, to ſee the maid finer then the miſtreſſe: it is vnlawfull to breake the laudable cuſtomes of the Common-weale wherein we liue. [c] *Quæ contra mores hominum ſunt flagitia pro morum diuerſitate vitanda ſunt.* [d] We muſt therefore weare ſuch robes as our faſhion and place require, Clericall habits are for Prieſts, and Court-like for Princes.

Laſtly, we muſt not haue too many garments, either on our backes or in our preſſe. Not on our backes: it is truly ſaid that pride is neuer too cold or too hot; clothe a woman in winter only with fine ſilkes, and ſhe will not complaine of cold, adorne her in ſummer with heauie chaines, and borders and iewels, and ſhe will neuer complaine of heate. [e] *Habent & gemmæ pondera ſua, habent & veſtimenta frigora ſua, ſudatur in gemmis, algetur in ſericis, tamen precia iuuant, & quæ natura auerſatur, commendat auaritia.* [f] *Plautus* would neuer haue wondered why daintie dames are ſo long in trimming themſelues, if hee had conſidered what a ſhop of vanities vſually they weare and beare about them.

[g] *Decipiunt cultu gemmis, auroq́, teguntur*
Omnia, pars minima eſt ipſa puella ſui.

Againe, we muſt not haue too much apparell in our preſſe: [h] *Go to now ye rich men, weepe and houle, for your miſeries ſhall come vpon you, your riches are corrupt, and your garments are motheaten.* It is a fearefull thing to conſider

[z] *Mat.* 6. 25. 33.

[a] *Matth.* 11. 8.

[b] *Epiſt. ad Demetriad. digna res riſu imo planctu: dum ancella virgo procedit ornatior.*

[c] *Auguſtin. confeſſ. lib.* 3. *cap.* 8.

[d] *Thomas* 22ᵉ. *quæſt.* 169. *art.* 1.

[e] *Ambroſ. lib. de Naboth. cap.* 5.

[f] *In Panulo.*

[g] *In Onid.*

[h] *Iames* 5. 1.

ſider how the proud Epicure [i] clothes his wals with rich hangings, and ſtuffes his cheſt with ſo many ſutes, as he cannot tell how many, while Chriſt in his poore naked members is readie to ſtarue for cold. O moſt vnfortunate catiffe, which haſt a mine, but wanteſt a mind to doe good.

And fared deliciouſly euery day] *Epulabatur*, [k] noting his intemperate voracitie, *ſplendidè*, noting his delicate luxurie, *quotidiè*, noting his waſtfull prodigalitie: hee might haue fared well and feaſted ſometime, [l] but it was his fault in his bankets to be ſo daintie and daily, giuen ouer to [m] ſecuritie and [n] ſenſualitie, making his bellie his [o] god; ſaying with the greedie dogs in [p] *Eſay*, *Come, I will bring wine, and we will fill our ſelues with ſtrong drinke, and to morrow ſhall be as this day and much more abundant:* as he was *Craſſus* in his purſe, ſo *Caſſius* in his pots.

There was a certaine begger named Lazarus] In [q] Hebrew *Lazarus* is as much as *adiutus à Domino:* for when all men had forſaken him in his trouble, the Lord was his preſent helpe. Or as [r] other, *in adiutorium*, as expecting helpe not of any mortall man, but of the liuing God. *Azarus* is *adiutus*, but *Lazarus in* or *ad adiutorium, quòd nulla re mundana fretus ad ſolum Dei reſpiceret adiutorium.* Hence we may learne in our affliction to [s] caſt all our care on God, for he careth for vs. O caſt thy burden vpon the Lord, and he ſhall nouriſh thee, Pſal. 55. 23.

Which lay at his gate, full of ſores, deſiring to be refreſhed with the crummes which fell from the rich mans board, and no man gaue him; the dogs alſo came and licked his ſores] Euery word doth amplifie the woes of *Lazarus*, and the wretchedneſſe of *Diues*. The begger was ſo feeble [t] that he could neither walke, nor ſtand, nor ſit, but lie, *at his gate*; which euidently demonſtrates as well the poore mans patience, as the rich mans inhumanitie: the poore mans patience, who did neither [u] blaſpheme God, nor [x] murmure againſt his neighbour, although he could not be ſatisfied in that place where other ſurfetted: and

[i] *Ambroſ. de Nabath. cap. 13.*

[k] *Gorran.*

[l] *Theophylact.*

[m] *Melanchthon.*
[n] *Caietan.*
[o] *Philip. 3. 19.*
[p] *Eſay 56. 12.*

[q] *Greg. in Euangel. hom. 40. Eraſmus annot. in locum. Chryſoſtome. Auguſtine.*
[r] *Ianſen. concord. cap. 97.*

[s] *1. Pet. 5. 7.*

[t] *Caietan. & Pontan. in loc.*

[u] *Theophylact.*
[x] *Euthymius.*

it leaueth the rich man inexcusable, [y] for he could not say that he neuer heard nor saw *Lazarus*, he was laid at his owne gate full of sores, *Et [z] tot ora clamantia quot vulnera*, so many sores, so many sighes; and so many sighes, so many sutes: he could not as he went out and in his house, but heare so many mouthes, and see so many wounds.

Desiring to be refreshed with the crummes which fel from the rich mans board] He did not desire [a] *sanari, sed saturari*, not to be throughly restored vnto perfect ease by the rich mans expence, but only to be refreshed in his sicknesse; and how? *with crummes*, and with such crummes as *fell from the rich mans table*. *Dines*, O *Dines* what doest thou meane, wilt not thou giue a crumme to gaine a crowne? *fac damna lucrum*, as [b] *Chrysostome* sweetly: crummes which fall from thy board are lost, and yet if thou wilt giue these lost crummes vnto the poore which lieth at thy gate, thou shalt not [c] lacke: for he that giueth vnto the needie, [d] lendeth vnto the Lord, who will reward abundantly.

And no man gaue vnto him] The best Expositors obserue generally, that this clause crept out of the margine into the text, for it is not in any [e] Greeke [f] nor in other ancient copies: and therefore the Church of England hath done well to print it in [g] different letters, as discerning it from originall Scripture: the [h] meaning of it is, *like master like man*. Vnhappie [i] *Saul* conquered in battel, tooke a sword and fell vpon it, and when his armourbearer saw that *Saul* was dead, he likewise fell vpon his sword and died with him: if the good man of the house be liberall, the rest of the familie for the most part will not be niggardly; but if the master grudge a crust, the seruant dare not giue a crumme.

This sheweth also that the glutton is tormented in hell, [k] not for that he did hurt, but for that he did not helpe *Lazarus*: he was rich indeed, but of his owne; clothed in purple, but of his owne; faring deliciously, but

[y] *Chrysostome.*
[z] *Pontan.*
[a] *Idem Pontan.*
[b] *Hom. in loc.*
[c] *Prou.28.27.*
[d] *Prou.19.17.*
[e] *Erasmus annot. in loc.*
[f] *Iansen. concord. cap.97.*
[g] Bib. K. *Henry* the eight.
[h] *Diez. feria 5. post. Dom.2. in quadrages. idem Chrysost.*
[i] *1.Sam.31.*
[k] *August. hom. 7 inter hom.50.*

but he did eate his owne. This was his fault, and in concluſion his fall, that he refreſhed not hungrie *Lazarus* at his gate with a few fragments of his table: [l] *Non quòd abſtulerit aliena, ſed quòd non donarit ſua.* [m] What hell then, and how many torments are prouided for oppreſſing *Dines*, who taketh from *Lazarus*; if this Epicure be ſo tortured in endleſſe flame for not giuing to *Lazarus*? Whatſoeuer I ſaid in the beginning of this Goſpels expoſition concerning his ſins of commiſſion, I deſire you to conſtrue it as ſpoken coniecturally, not categorically.

l *Chryſoſtome.*

m *Gregor. hom. 40. in Euang.*

And it fortuned that the begger died, and was carried by the Angels into Abrahams boſome] You heare what theſe two were in their life, now you ſhall heare what they were in and after their death. *Lazarus* was comforted in Paradiſe, *Dines* tormented in hell: in the one, paine was turned into pleaſure; in the other, pleaſure into paine: both died alike, for [n] *it is appointed that all men ſhall once die:* but their comfort in dying, and iudgement after death is not alike. The rich man died, and his ſoule was [o] againſt his will fetched away, Luk. 12. 20. but *Lazarus* died, and his ſoule was yeelded vp into the hands of his Redeemer cheerfully. *Dines* was ſnatched away by foule fiends into hell, *Lazarus* carried away by good Angels into heauen: his happineſſe

then is in reſpect { Porters, *carried by Angels.*
of his { Port, *Abrahams boſome.*

n *Hebr. 9. 27.*

o *Theophylact. in Luc. 12.*

He that in his life was ſcorned of men, and had no companions but dogges, is now ſo regarded of God, as that Angels are his [p] ſeruants: he that could neither go, nor ſit, nor ſtand, is now carried, not on the ſhoulders of men, as the Pope the proudeſt in earth: but he rides on the wings of *Angels*, in the plurall, for many good Angels attend one good man, to make the [q] quier full and the ioy perfect.

p *Hebr. 1, 14.*

q *Chryſoſtome.*

But whither did they carrie him? out of this worlds tumult and troubles, into the port and hauen of happineſſe: heere called *Abrahams boſome*, a metaphore taken

from [r] Saylers, who carrie their ships out of the tempestuous waues into the good harbour or quiet bosome of the sea, where they may repose themselues: and it is called *Abrahams* bosome, for that he was *the* [f] *father of all them that beleeue*. Such then as before Christ departed in the faith of *Abraham*, were carried into the bosome of *Abraham*, that is, translated into the blessed estate wherin *Abraham* was. [t] *Abrahæ sinum intellige remotam sedem quietis atq; secretam, vbi est Abraham.* This could be no Popish *Limbus*, or part of [u] hell, it was an heauen assuredly, that is, an happie state wherein *Abraham* and all other departed in *Abrahams* faith enioyed the presence of God: an heauen, howsoeuer it be not necessarie to determine peremptorily that it was *the heauen*, so called properly; because *the* [x] *way into the holiest of all was not yet opened, while the first Tabernacle was yet standing*. See the notes of the *Geneua Bible in English, Hebr.9.8.& 12. Caluin. Institut. lib.3. cap.20. §.20. & eiusdem lib. cap.25. §.6. Bullinger in 1.Pet. cap.3. vers.19. Luc.16.23. Heb. 9.8. Pet. Martyr, 2. Regum 2.8.11.*

The rich man also died] Christ speaking of their estate in this life, [y] began with the rich, and ended with the poore; but shewing their estate in the world to come, first he speakes of the poore, then of the rich. It is worth obseruing also, that the poore man who liued in miserie died first, and the rich Epicure wallowing in pleasure last, [z] intimating that God doth haste to shew mercie, but is slow in proceeding to Iudgement.

And was buried] There was nothing said of the poore mans buriall; but about the rich mans funerall, vsually there is great [a] pompe, and much noise: for albeit hee were so blacke as the blacke horse mentioned Apocal.6. that nothing were in him but darknesse, and shadow, [b] yet he shal find a blacke prophet, with a blacke mouth, and a headlong tongue, for a blacke gowne, to make him as white as the white wooll, or as white as the white snow: and if a false tongue may colour him more then that,

[r] *Arboreus in loc. Idem Pet. Martyr in 2. Reg.2.*
[f] *Rom.4.11.*
[t] *Augustin. de anima & eius origin. lib.4. cap.16.*
[u] *August. epist. 99. & lib.12. de Genesi ad literam, cap.33. 34.*
[x] *Hebr.9.8.*
[y] *Pontan.*
[z] *Jansen.*
[a] *Caietan.*
[b] *Mr. Dearing Lect.19. Hebr.*

that, it is set to sale and may be bought easily. For although he was buried in hell, as being the diuels [c] parishioner all his life, yet his heires happpily for a little money got some Priest to commend, and canonize him for a Saint when he was dead.

[c] *Ludolphus.*

And being in hell torments he lift vp his eyes] A feare-full description of hell, [d] which is { Large, Long, High, Deepe.

[d] *Bellarmin. Cat. cap. vlt.*

Large, containing all kind of paines, as well *sensus*, as *damni*: for this Epicure was depriued of all comfort, which he desired either for himselfe or his friends: and endured all sorts of torment which he would not: his sight being afflicted with vncomfortable darknesse, and vglie diuels, his hearing with hideous and horrible cries, his smelling with noysome stinckes, his taste with rauenous hunger and bitternesse of gall, his feeling with intolerable fire.

Cicero writes that there be eight kinds of punishment according to ȳ Ciuil law: Losse, Bonds, Ignominy, Talio, Stripes, Exile, Seruitude, Death. [e] All which are found in hell: as first, the reprobate lose God, and all that is good, as well in hap as in hope. Secondly, they be bound hand and foot in that darke dungeon, Matth. 22. 13. Thirdly, they suffer ignominie, seeing al their wickednes in thought, word, deed, and the punishment inflicted on them for all this wickednesse, is knowne vnto men, Angels, Saints, Diuels, vnto their best friends, and worst enemies. *I will bring an euerlasting reproch vpon you, and a perpetuall shame, which shall neuer be forgotten*, Hierem. 23. 40. Fourthly, they make satisfaction and recompence so farre as they can: [f] *Reward her euen as she hath rewarded you, giue her double according to her workes: in as much as she glorified her selfe, and lined in pleasure, so much giue yee to her torment and sorrow.* So Father *Abraham* in the text, *Sonne remember that thou in thy life time receiuedst thy*

[e] *Jo. Combis compend. Theolog. lib. 7. cap. 22. & Carthusian. de quatuor Nouiss. part. 3. art. 6.*

[f] *Apoc. 18. 6. 7.*

pleasure, and Lazarus on the contrarie receiued paine, but now he is comforted, and thou punished. Fifthly, [g] *Iudgements are prepared for the scorners, and stripes for the backe of the fooles.* Sixthly, the reprobate shall [h] out of Gods kingdome, and [i] cast as exiles out of his presence into vtter darkenesse. Seuenthly, the reprobate are the [k] sonnes of sinne, and made tributarie to Satan, euer paying, and yet neuer satisfying their debt. Eighthly, they suffer the [l] second death, a death after death, a death and yet euerlasting; for as hell is large, so long: *Betweene vs and you,* saith *Abraham* in Paradise, to *Dives* in hell, *there is a great space set, so that they which would go from hence to you cannot, neither may they come from thence to vs.* Infortunate *Dives* in hell flames is euer dying, and yet neuer dead.

g *Prou.19.29.*
h *Matth.25.10.*
i *Matth.22.13.*
k *Iohn 8.34.*
l *Apocal.21.8.*

O immortall death, O deadly life, what shall I tearme thee? for if thou beest life, wherefore doest thou kill? if death, how doest thou still indure? there is neither life, nor death, but hath some good in it: for in life there is some ease, and in death an end, but in thee neither ease nor end. [m] *Prima mors animam dolentem pellit de corpore, secunda mors animam nolentem tenet in corpore.* The damned shall [n] seeke death and shall not find it, for [o] their worme shall not die, neither shall their fire be quenched. [p] *Vermis conscientiam corrodet, ignis carnem comburet, quia & corde & corpore deliquerunt.* And therefore such as hold with *Origen*, that the Diuell and his angels one day shall be released from their tortures, and that the words of Christ, [q] *Depart from me ye cursed into euerlasting fire,* were spoken *minaciter potius quàm veraciter,* are confuted by the Scripture, *planissimè atq; plenissimè,* saith [r] *Augustine.*

m *Augustin. de ciuit. Dei, lib. 21. cap. 3.*
n *Apocal.9.6.*
o *Esay 66.24.*
p *Augustin. de Spiritu & anima, cap.56.*
q *Matth.25.41.*
r *De ciuit. Dei lib.21.cap.24.*

Hell is high also, for the torments of it are most bitter in the highest degree without intermission, abatement, or change; without which, all things not only painfull, but euen pleasant (as it appeared by the Manna) become insupportable: [s] *We can see nothing but this man, our soule loatheth this light bread.*

s *Numb.11.6. & 21.5.*

Lastly,

Lastly, bottomlesse hell is deepe, for that hellish pains are absolute without any mixture of comfort: *Dines* cannot get one drop of cold water to coole the tip of his tongue, tormented in the flame.

Desiderauit [t] *guttam qui non dedit micam*, he that denied a crum of bread in his life, was denied a drop of water in hell: alas what are ten thousand riuers, or the whole sea of water, vnto that infinit world of fire? yet *Dines*, vnhappie *Dines*, who wasted in his time so many tunnes of wine, cannot now procure water enough, a pot of water, an handfull of water, a drop of water to coole the tip of his scorched tongue: as he did offend in all the powers of his mind, and in all the parts of his bodie: so was he doubtlesse tormented in all them vniuersally, yet most in his tongue, because he did sinne most in his taste: for God punisheth in [u] proportion, inflicting a paine for sinne, correspondent to the pleasure in sin. Because *Pharaoh* drowned the men children of the Hebrewes in a riuer, Exod. 1.22. himselfe and his host were ouerwhelmed in a sea, Exod. 14. 28. Because the tyrannous Egyptians compelled the children of Israel extraordinarily to labour and sweat in [x] making brickes, by which happily lice were bred in their bodies; Almightie God in his iust iudgement afflicted this persecuting people with such [y] lice that no [z] medicine could destroy them. [a] *Adonibezek* hauing cut off the thumbes of seuentie Kings, and making them all gather bread vnder his table, was at the last ouercome by *Iudah*, who cut off the thumbes of his hands and of his feete: *As I haue done* (quoth *Adonibezek*) *so God hath rewarded me.* Because proud [b] *Baiazet* in his insolēt cruelty, vowed if he should ouercome *Tamberlaine*, that he would imprison him in a cage of iron, and so haue carried him vp and downe the world in triumph; *Tamberlaine* conquering in a mortall battell this insulting tyrant, shackled him in fetters and chaines of gold, and shut him vp in an open iron grate, that he might on euery side be seene, and so carted him vp

[t] *August. hom. 7.*

[u] *Carthusian. de 4. nouissimis, part. 3. art. 3.*

[x] *Exod. 5.*

[y] *Exod. 10. 17.*
[z] *Iosephus antiquit. lib. 2. cap. 5.*
[a] *Iudges 1. 6. 7.*

[b] *Knoles* in the life of *Baiazet* the 4.

vp and downe as he passed thorow *Asia*, to be derided and scorned of his owne people. Let the drunkard then, and Epicure, who turne so much good liquor, and so much delicates ouer their tongue wantonly, wastefully, tremble at this fearefull example.

[c] *Gregorie* the great obserues vpon this place, that *Dines* was most tormented in his tongue; for that he did prattle much of religion, and practise little: *Verba legis in ore tenuit, quæ opere seruare contempsit:* [d] he drew neere to God with his lips, but his heart was farre from him. O that the [e] *table-gospellers* of our time, who place deuotion in the tip of their tongue, not in the roote of their heart, would aright consider this terrible iudgement, [f] *Homines ignaua opera, & philosopha sententia, virtutem qui verba putant, vt lucum ligna.*

We desire God daily, that *his will may be done on earth as it is in heauen:* and what is that (as [h] *Budæus* wittily) but that our bodie which is earthly, should agree with our soule which is heauenly? that our mouth and our mind, our outward and our inward man should accord in seruing God. Otherwise, [i] hell is the portion of hypocrites, where they shall be most afflicted in their tongue, for that they most offended in their talke.

It is full of horror to reade, much more to write (saith [k] *Augustine*) the lamentable destruction of *Saguntus*. How terrible then is it to report the storie of hell? and if we tremble and shake [l] at the naming and hearing of these paines; oh what shall they do that shall feele them, that shall suffer them, and euer endure them world without end! I conclude with [m] *Virgil:*

Non mihi si centum linguæ sint, oraq́, centum,
ferrea vox, omnes scelerum comprendere formas,
Omnia pœnarum percurrere nomina possim.

Thinke on this againe and againe yee rich lay-men, and suffer not the members of Christ to perish at your gate, while ye surfet at your table: thinke on this all yee learned [n] Clergie men, and suffer not any Christian people

[c] *In Euangel. hom.* 40.
[d] *Matth.* 15. 8.
[e] Mr. *Foxe* in the martyr. of *R. Glouer.*
[f] *Pacuuius apud Aul. Gellium, lib.* 13. *cap.* 8.
[h] *In lib.* 5. *de Asse.*
[i] *Matth.* 24. 51.
[k] *De ciuitate Dei, lib.* 3. *cap.* 20.
[l] Church hom. against adulterie, part 3.
[m] *Ænead.* 6.
[n] *Melanchon postil. in loc.*

people committed to your charge, which hunger and thirst after righteousnesse, at the Temple doore to starue for spirituall food. Almightie God hath endued you with abundant knowledge, and all varietie of vsefull arte, so that if you will endeuour to do good, you may feed, yea fill them euen with the crummes that fall from your table. *Panis verbum est, & verbi fides est, & micæ dogmata fidei*, saith [o] *Ambrose*. [p] If thou powre out thy soule to the hungrie, and refresh the troubled soule, then shall thy light spring out in the darknesse, and thy darknesse shall be as the noone day, and the Lord shall guide thee continually, and satisfie thy soule in drought, and make fat thy bones, and thou shalt be like a watered garden, and like a spring of water, whose waters faile not. [q] *Blessed are the mercifull, for they shall obtaine mercie;* [r] *but there shall be iudgement mercilesse to him that sheweth no mercie.*

[o] *Lib. 3. in Luc. cap. de diuit. induto purpura.*
[p] *Esay* 58.10.11.
[q] *Matth.* 5.7.
[r] *James* 2.13.

They haue Moyses and the Prophets, let them heare them] Vngodly men hauing too little faith, and too much curiositie, will not beleeue that there is an heauen, or an hell, *except one come vnto them from the dead.* Christ therfore teacheth in the person of *Abraham*, that the Scriptures ought to be a lanterne to our feet, the which are not farre off that we should say, [r] *Who shall go vp for vs to heauen, and bring it vs? neither is it beyond the sea, that thou shouldest say, Who shall go ouer the sea for vs? and cause vs to heare it, that we may do it? but the Word is very neere to thee, euen in thy mouth, and in thine heart.* *Moyses* and the Prophets are read daily, let vs heare them instructing vs sufficiently concerning heauen and hell, and all other points appertaining necessarily to saluation. [s] The Law doth intimate how we must liue, the Prophets how we must beleeue: by these two we may learne to shunne the torments of hell, and obtaine the ioyes of heauen: if we will not heare *Moyses* and the Prophets, assuredly neither will we beleeue, *though one arose from death againe.* [t] For Christ raised another *Lazarus* from the dead, and yet

[r] *Deut.* 30.12. 13.14.
[s] *Pontan.*
[t] *Iohn* 11.44.

yet the Phariſies continued in vnbeliefe.

By this one ſentence foure Popiſh aſſertions are confuted: as firſt, their [u] denying the Bible to lay *Lazarus* in a vulgar tongue, by which he may know the way, the truth, and the life. Secondly, their opinion concerning the Scriptures inſufficiencie: for if the Prophets and the Law were ſufficient to warne and inſtruct the brethren of *Dives*, [x] how much more ſhall *Moyſes* and the Prophets and the Goſpell too, [y] *make the man of God abſolute and perfect vnto all good workes*? Thirdly, their [z] inuocation of Saints departed. And laſtly, their obambulation of ſpirits, and apparitions of [a] dead men, reporting the miſeries of Purgatorie. [b] *Let none be found among you that asketh counſell at the dead, for all that doe ſuch things are abomination vnto the Lord.* [c] *To the Law, to the Teſtimony: if they ſpeake not according to this word, it is becauſe there is no light in them.* If a Saint ſhould ariſe from death againe, yee would not beleeue him: if an [d] Angell from heauen ſhould preach another Goſpell, yee may not beleeue him: it is ſufficient if you ſearch the Scriptures, hearing *Moyſes* and the Prophets, [e] *for in them ye ſhall find eternall life.*

Domine Ieſu, [f] *ſint caſtæ delitiæ meæ, Scripturæ tuæ, nec fallar in eis, nec fallam ex eis.*

[u] *Chryſoſtom. hom. 3. de Lazaro, & in Matth. hom. 2.*

[x] *Marlorat. in locum.*

[y] *2. Tim. 3. 17.*

[z] *Melanct hon. poſtil. in loc.*

[a] *Chryſoſtom. hom. 2. de Laz. Luther. poſtil. maior Dom. 2. poſt Trin. et Caluin. apud Marlorat. in loc.*

[b] *Deut. 18. 11.*

[c] *Eſay 8. 20.*

[d] *Galath. 1. 8.*

[e] *John 5. 38.*

[f] *Auguſtin. Confeſſ. lib. 12. cap. 2.*

The

The Epistle. 1. Epist. Iohn Cap. 3. Verse 13.

Maruell not my brethren though the world hate you, &c.

THe [g] louing Disciple being euer like himselfe, prosecuteth in this text his accustomed argument of charitie:

First exhorting vs to loue by two reasons, [h] *a*
- *Bono diligentium, we know that we are translated from death vnto life, because we loue the brethren.*
- *Malo non diligentium, hee that loueth not his brother, abideth in death*, vers. 14. 15.

Secondly, shewing how wee must loue, to wit,
- Affectionately, *not shutting vp our cõpassion frõ the brethren*, vers. 17.
- Effectually, *let vs not loue in word, neither in tongue, but in deed and in veritie*, verse 18. and these two points are enforced by a three-fold argument:
  1. From Christs example, *who gaue his life for vs*, vers. 16.
  2. From Gods expresse commandement, for it is his *commandement that we loue one another*, vers. 23.
  3. Frõ the [i] fruits of loue which are
     - Peace of conscience: *hereby we may know that we are of the veritie, and can quiet our hearts*, vers. 19. 20. 21.
     - Assurance that God heareth our praiers: *whatsoeuer we aske wee receiue of him*, vers. 22.
     - Ioy in the holy Ghost: *hereby we know that he abideth in vs*, vers. 24.

[g] *Totus Amatiuus, vti Bertrand. in Euang. Dom. 2. post Pentecost.*

[h] *Aquin. in loc.*

[i] *Beza in loc.*

Maruell

Maruell not] It is neither new, nor rare that the louers of the world ſhould hate the godly; not new, for it was ſo from the beginning, [k] *Cain* hated *Abel*, [l] *Eſau Iacob*, [m] *Iſmael Iſaack*: not rare, but exceeding common at all times, in all places: and therefore [n] *thinke it not ſtrange concerning the fiery triall which is among you, to proue you, as though ſome ſtrange thing were come vnto you.*

For firſt, contrarie diſpoſitions of Saints and worldlings occaſion contentious oppoſitions.

[o] *Oderunt hilarem triſtes, triſtemq́, iocoſi,*
Sedatum celeres, agilem gnauumq́, remiſſi.

[p] What fellowſhip hath righteouſneſſe with vnrighteouſnes, and what concord hath Chriſt with *Belial*, and what communion hath light with darkneſſe? [q] *Ephraim* is againſt *Manaſſes*, and *Manaſſes* againſt *Ephraim*, and both againſt *Iuda*. *Cain* ſlew his brother, and wherefore ſlew he him? our Apoſtle telleth vs in the words immediatly before my text, *becauſe his owne workes were euill, and his brothers good*. *Abel* ſaid, *ſacrum pingue dabo, macrum non ſacrificabo*: but *Cain* on the contrarie, *ſacrificabo macrum, non dabo pingue ſacrum.*

Secondly, the children of God by the Spirit of God, [r] *reproue the world of ſinne*: hating the manners of the wicked, euen with a perfect hatred, Pſal.139.21. Now [ſ] *veritas odium parit*: Am I therfore become your enemie, ſaith [t] *Paul*, becauſe I tell you the truth? and Chriſt, Iohn 7.7. *The world cannot hate you, but it hateth me, becauſe I teſtifie that the workes thereof are euill.* And therefore be not aſtoniſhed, (as [u] *Tertullian* and *Fulgentius* reade) for it is a folly to feare that yee cannot flie; neither *maruell*, (as our Church and other Interpreters generally) for it is not a point of wiſdome to wonder at that which is neither [x] *magnum*, nor *nouum*, nor *rarum*; it were a more ſtrange wonder if the world ſhould not hate you, ſeeing [y] *the friendſhip of the world is enmity with God: and* [z] *he that pleaſeth men is not the ſeruant of Chriſt.* I pray ceaſe to maruell, not to loue; nay rather tie the bond of peace faſter,

k *Geneſ.4.8.*
l *Geneſ.27.41.*
m *Geneſ.21.9.*
n *1.Pet.4.12.*
o *Horat.lib.1. epiſt.19.*
p *2.Cor.6.14.*
q *Eſay 9.21.*
r *Iohn 16.8.*
ſ *Terent.in Andria act.1 ſen.1.*
t *Galath.4.16.*
u *Apud Lorin. in locum.*
x *Aquin. in loc.*
y *Iames 4.4.*
z *Galath.1.10.*

faster, and loue thy brethren so much the more, because *the world hateth you.*

We know that we are translated from death vnto life] By faith in Christ we know that we shall be translated from [a] corporall death vnto eternall life: or as [b] *Augustine*, that we are now translated from the death of sin to the life of grace: for the iust doth liue by faith, Galat.3.11. euen that faith which worketh by loue, Galat.5.6. S. *Iohn* doth not say, [c] *transimus, sed translati sumus*; he that is dead in sinne cannot raise himselfe, but it is God [d] *who deliuered vs from the power of darknesse, and hath translated vs into the kingdome of his deare Son*: neither doth he say, *transferemur*, we shall in the future, but in the present *we are translated*, [e] intimating an vndoubted certaintie, that we [f] *shall not come into condemnation, but passe from death vnto life*: now we seeme to be dead, our life being hid with Christ in God, but when Christ which is our life shall appeare, then shall we also appeare with him in glorie, Coloss.3.3. [g] *Viget enim gloria, sed adhuc in hyeme, viget radix, sed quasi aridi sunt rami, intus est medulla quæ viget, intus sunt folia arborum, intus fructus, sed æstatem expectant.*

Because we loue the brethren] [h] This argument is not from the cause, but from the effect. We are not translated from death vnto life, because we loue; but because we loue it is a [i] signe that we are borne of God, [k] for God is loue, and the [l] fruit of his Spirit is loue, ioy, peace, long suffering, gentlenesse, &c. [m] *Emmanuel Sa*, who was a Iesuit (as [n] *Ribadeneira* notes of him) *In omni disciplinarum genere diligentissimè versatus*, accords with this exposition: it is an argument, saith he, that we be translated from death vnto life, because we loue the brethren. And [o] *Lorinus* another Iesuit more fully; *Causalis particula causam continet non rei, sed cognitionis*: For, quoth he, we are not translated from death vnto life, because we loue: but by this action as an effect of grace, we know that we liue § life of grace. S. *Iohn* here, doth reason as his master

[a] *Cyril. in verba Christi. Iohn 5.24.*
[b] *Tract. 22. in Euang. Ioan.*
[c] *Aquin. in loc.* herein according with the Latine rather thé the Greek.
[d] *Coloss.1.13.*
[e] *Bullinger apud Marlorat.*
[f] *Iohn 5.24.*
[g] *Augustin. tract.5. in epist. Ioan.*
[h] *Caluin.*
[i] *Sarcerius.*
[k] *1.Epist. Ioan. 4.8.*
[l] *Galath.5.22.*
[m] *Notat. in loc.*
[n] *Catalog. Iesuit. in vita Sa.*
[o] *Com. in loc.*

master [p] elsewhere, *many sinnes are forgiuen her, because she loued much:* her loue was not the cause of Gods loue, but on the contrarie, Gods loue the cause of her loue: *for to whom a little is forgiuen, he doth loue a little.* Christs argument is from the effect to the cause, not from the cause to the effect: as [q] *Irenæus*, [r] *Hierome*, [s] *Gregorie* the great, and Cardinall [t] *Tolet* obserue. See Epistle Sunday after Ascension in *fine.*

He that loueth not his brother abideth in death] An argument *ab incommodo*; from the discommoditie of not louing, he that loueth not, is not [u] risen againe with Christ from death vnto newnesse of life: which our Apostle proues by this syllogisme: *No manslayer hath in him eternall life: whosoeuer hateth his brother is a manslayer:* Ergo, *No man hating his brother hath eternall life.* The *Maior* proposition is true, *without shall be murtherers*, Apocal. 22.15. The workes of the flesh are manifest, adulterie, fornication, vncleannesse, wantonnesse, idolatrie, witchcraft, hatred, debate, emulations, wrath, contentions, seditions, heresies, enuie, murthers, &c. [x] *They that do such things shall not inherit the kingdome of God.* And the proposition is vniuersall, *No manslayer hath eternall life.* Whether he destroy the life ciuill of his brother, as the back-biting slanderer; or the life spirituall, as the soule-slaying heretike: or the life naturall, as the cut-throat murtherer. [y] Euery manslayer abideth in death, as well he that killeth himselfe, as another: he that actually murthereth, and he that intentionally killeth; *occidisti quem odisti*, saith [z] *Augustine*; euery manslayer, as well he that taketh away from *Lazarus*, as he that giueth not vnto *Lazarus* in extremity things necessary for his sustenance: so the [a] Wise-man expresly, *The bread of the needfull is the life of the poore, he that defraudeth him therof is a man of blood: Si non pauisti* (quoth *Ambrose*) *occidisti:* and [b] *Seneca* diuinely, *Qui succurrere perituro potest & non succurrit, occidit:* he that seeth his brother readie to starue for hunger, and doth not, if he can, fill him, is said

to

[p] *Luke* 7.47.

[q] *Lib* 3. *cap.* 22.
[r] *Contra Iouinian. lib.* 2.
[s] *Epist. lib.* 6.
[t] *In Luc.* 7.

[u] *Rom.* 6.4.

[x] *Galath.* 5.21.

[y] *Carthusian. Aquin. Lorin.*

[z] *Hom.* 42.

[a] *Ecclesiasticus* 34.22.

[b] *Apud Marlorat. in loc.*

to kil him. The *Minor*, or assumptiõ is as true: for truth it selfe saith, [c] *It was said vnto them in old time; thou shalt not kill, for whosoeuer killeth shall be culpable of iudgement: but I say vnto you, whosoeuer is angrie with his brother vnaduisedly, shall be in danger of iudgement.* See Gospell sixt Sunday after Trinitie.

Hereby perceiue we loue, because he gaue his life for vs, and we ought to giue our liues for the brethren] How Christ loued vs, and how we must in louing our brethren imitate his example, see Epistle 3. Sunday in Lent, and Epistle 2. Sunday after Easter. [d] When the people wondered at the bountifulnesse of *Iohannes Eleemosynarius*, he said vnto them, *O my brethren, I haue not yet shed my blood for you, as my master commanded me.* For in times of persecution, when our suffering may stand the brethren in better stead then our flying, we must [e] neglect our temporall estate, for their eternal good: as the blessed Apostles, and holy Martyrs in all ages. It is not enough (as that [f] valiant champion in Gods cause stoutly) to professe the Gospell, *ad ignem exclusiuè*, but we must (quoth he) stick to God, *ad ignem inclusiuè*: wee must forget our selues, and as it were forget our soules in a fierie zeale, with [g] *Moses* and [h] *Paul* for our brethrens sake.

But who so hath this worlds good, and seeth his brother haue need, and shutteth vp his compassion from him, how dwelleth the loue of God in him?] [i] Liberality consists in beneuolence and beneficence, for it is not sufficient to wish well, except we do well: and againe, not sufficient to do well, except we wish well vnto our brethren; giuing [k] cheerefully, with open bowels and [l] enlarged hearts, euen with a [m] sympathie, feeling their infirmities, and being touched with their bonds, as if our selues were bound with them, Hebr. 13.3. The [n] Arke was pitched as well within as without: if in almes we shall open our purse, but shut vp our browes and bowels, *how dwelleth the loue of God in vs?* A bountifull man hath an open heart, so well as an open house. The [o] Latine translators vsually

c *Mat.5.21.22.*

d *Lorin. in loc.*

e *Aquin. Marlorat.*

f D. *Rowland Taylor*, martyr, in a letter to the reuerend BB. *Cranmer, Ridley, Latimer.*

g *Exod.32.32.*

h *Rom.9.3.*

i *Ambros. offic. lib.1.cap.30.*

k *2.Cor.9.7.*

l *2.Cor.6.11.12. 13.*

m *1.Cor.12.26.*

n *Genes.6.14.*

o *Vulgar. Vatablus, Beza. Augustin. tract. 5. in epist. Ioan.*

vsually reade, *clauserit viscera sua*, for the bowels are the seate of our affections: and therefore [p] *Paul* willeth vs *to put on the bowels of mercies:* insinuating (as *Oecumenius* vpon that place) that our affection must be not fraternall only, but parentall also: because we must be [q] mercifull, as our father in heauen is mercifull, and God is mercifull, [r] *as a father who pitieth his owne children:* and children, as S. [f] *Hierome* speakes, are *viscera parentum*, euen the bowels of their parents. Hence then we may learne, not only to forbeare a brother that trespasseth against vs vnto seuentie times seuen times: but also when he shall haue need, to beare him in our [t] bowels, and bosome, pitying him as our owne child, which is flesh of our flesh, and bone of our bone.

My babes] All of vs haue but [u] one Father in heauen, the Father of [x] lights, and [y] euerlasting life, of whom is named all the family in heauen and in earth, Ephes. 3. 15. Yet notwithstanding the Pastors are deputie parents, and spirituall Fathers in God, [z] begetting children in Christ, [a] not of mortall seed, but of immortall by the word of God, able to make men perfect vnto all good workes, 2. Tim. 3. 17. In this sense *Paul* called *Onesimus his* [b] *owne sonne begotten in bonds, and his owne* [c] *bowels,* [d] *of whom he did trauaile in birth vntill Christ was formed in him.* Our Apostles diminutiue, *filioli*, repeated eight times in this one Epistle [e] doth argue more tender affection, because men naturally loue little children, which want helpe most of all, best of all.

Let vs not loue in word, neither in tongue, but in deed and in verity] Saint *Iohn* would neuer haue vsed so many kind words, as, *little children, dearely beloued, brethren, my babes*, if it had been vnlawfull to loue in word: his meaning is (as [f] *Augustine* and [g] other obserue) that we must not onely loue in word, and in tongue, but in deed and in truth: [h] opposing workes vnto words, and veritie to vanitie. Let vs not boast and say, but euidently demonstrate and shew that we loue. [i] *For if a brother or a sister be naked,*

[p] *Coloss.* 3. 12.
[q] *Luke* 6. 36.
[r] *Psalm.* 103. 13.
[f] *Com. in epist. Paul. ad Philem.*
[t] *Lorin. in loc. Vt omnes quodammodo parturiamus, in vtero gestemus, & tanquam viscera nostra diligamus.*
[u] *Matth.* 23. 9.
[x] *James* 1. 17.
[y] *Esay* 6. 9.
[z] 1. *Cor.* 4. 15.
[a] 1. *Pet.* 1. 23.
[b] Epistle to *Philemon*, vers. 10.
[c] *Ibid. vers.* 12.
[d] *Galath.* 4. 19.
[e] *Lorin. in* 1. *Epist. Ioan. cap.* 21. *vers.* 1.
[f] *Tract.* 5. *in Epist. Ioan.*
[g] *Aquin, Ardens, Beza.*
[h] *Caluin. & Caietan.*
[i] *Iames* 2. 15. 16

naked, and deſtitute of daily food, and one of you ſay to them, depart in peace, warme your ſelues, and fill your bellies, notwithſtanding ye giue them not thoſe things which are needfull to the bodie, what helpeth it? Idle complements are not implements: if we promiſe kindneſſe in ſhew, but performe nothing in ſubſtance, *we cannot quiet our hearts before God, nor haue truſt that we ſhall receiue whatſoeuer we aske, nor aſſuredly know that he dwelleth in vs, and we in him.* See Goſpell fourth Sunday after Trinitie.

The Goſpell. Luke 14.16.

A certaine man ordained a great ſupper, and bade many.

IN this Goſpell three principall perſons are remarkable, namely:

The
- Feaſt-maker, in whom obſerue
  - Mercie in his
    - Preparation, *ordaining a great ſupper.*
    - Inuitation, bidding
      - Many men.
      - By manie meanes.
  - Iuſtice, being angrie, verſ. 21. and in his anger proteſting, *that none of thoſe which were bidden and refuſed to come, ſhould taſte of this ſupper*, verſ. 24.
- Inuiters: hauing two commendable vertues:
  - Diligence in exhorting and inuiting the gueſts, verſ. 22.
  - Faithfulneſſe in reporting vnto their Lord their ſucceſſe, verſ. 21.

Guests: either
- Such as were called and would not come, as the
  - Proud, *I haue bought a farme*, verſ. 18.
  - Couetous, *I haue bought fiue yoke of oxen*, ver. 19.
  - Voluptuous, *I haue married a wife, and therefore cannot come*, verſe 20.
- Such as were called and did come vpon a
  - Gentle perſwaſion, as the
    - *Poore*, i. ſuch as ſin vpon negligence.
    - *Feeble*, i. ſuch as ſin vpon infirmitie.
    - *Blind*, i. ſuch as ſin vpon ignorance.
    - *Halt*, i. ſuch as ſin vpon knowledge, halting betweene God and *Baal*.
  - Powerfull exhortation, as it were *compelled* them to come, verſe 23.

This man, is God: called *Man*, for the capacitie and comfort of men. In executing his ſeuere iudgements he is as a Lion, and a Leopard: Hoſea 13 7. *I will be vnto them as a very Lion, and as a Leopard in the way of Aſſur. I will meet them as a Beare, that is robbed of her whelpes, and I will breake the kall of their hearts.* But in ſhewing his mercie like to man (as [k] Interpreters obſerue:) for a man if he be not transformed into an inhumane beaſt, hath compaſſionate bowels, and a ſoft heart: or if with [l] *Auguſtine* we conſtrue this of Chriſt, he was *a certaine man: homo verus*, albeit not *homo merus*: and this ſupper is the [m] whole work of our ſaluation, euen that heauenly banket which Almightie God ordained before the foundations of the world, for his elect people, begunne in his kingdome of grace, but accompliſhed in his kingdome of glorie, when as we ſhall ſee him face to face. The riches

[k] *Chryſoſtom. Theophylact. Euthymius in loc.* I led them with cords of a man: *Hoſ.* 11. 4.
[l] *De verbis, Dom. ſerm.* 33.
[m] *Conſule Panigarol. prolog. hom. dominic. 2. poſt Pentecoſt. & Caten. Aquinat. in locum.*

riches of his abundant mercie then appeare both in his preparation, and inuitation. Firſt, in his prouiſion, his gueſts bring not any thing with them to furniſh his feaſt: [n] *He hath killed his fatlings, drawen his wine, prepared his table.* He that is all in all, hath himſelfe prouided all, and enioyneth his ſeruants to tell this vnto all; *Come, for all things are now readie.* Paradiſe was made before man was created, a great ſupper ordained, the gueſts as yet not inuited. Here then is no place for [o] merit, we cannot bring one diſh vnto the Lords table, not one daintie to this heauenly banket, nay we cannot bring ſo much as a little ſauce, to quicken our appetite, not one good [p] thought to ſtir vs vp vnto a good worke, but all our [q] ſufficiencie is of God: electing alone, creating alone, redeeming alone, glorifying alone. The preparation and participation of all this great ſupper is, [r] *gratia ſine merito, charitas ſine modo:* grace beyond merit, loue beyond meaſure.

[n] *Prou.9.2.*

[o] *Marlorat. & Culman. in loc.*

[p] *Philip.2.13.*

[q] *2.Cor.3.5.*

[r] *Bernard.*

This feaſt is commended heere by a double name: 1. Becauſe *a ſupper.* 2. Becauſe *a great ſupper.* There be 4. kinds of ſuppers,

as [s] one wittily, the { Sinners / Diuels / Good mans / Lords } Supper.

[s] *Dormi-ſecur. Dom.2. poſt Trinit.*

The ſinner maketh a ſupper vnto the diuel, when in gaining the world, [t] he loſeth his owne ſoule: [u] *fœnus pecuniæ, funus animæ:* for as there is [x] ioy in heauen when a ſinner is found, which once was loſt: ſo there is as it were a feaſt in hell, when a ſinner is vtterly loſt, which once was likely to be found.

[t] *Matth.16.26.*

[u] *Leo ſer.6. de Ieiunio decimi menſis.*

[x] *Luke 15.7.*

Secondly, the diuell prepareth a blacke banket for ſinners in hell, where there ſhall be but theſe two diſhes only, [y] *weeping and gnaſhing of teeth.* At other feaſts (as it is in the prouerbe) the more the merrier, but at this ſorrie ſupper the more people, the greater miſerie: fathers howling for their children, wiues for their husbands, euery friend and fellow lamenting each other.

[y] *Matth. 24.51.*

Thirdly, the good man prouideth a ſupper vnto God himſelfe, when as he doth open the doore of his heart, and ſuffer the words of exhortation and doctrine to come in: *Behold* [z] (ſaith Chriſt) *I ſtand at the doore, and knocke, if any man heare my voice, and open the doore, I will come in vnto him, and will ſup with him, and he with me.* [a] I will heere ſit with him at the feaſt of his cheerefull conſcience, while he liueth: and hereafter he ſhall be filled with the great ſupper of my glorie, when he is dead. For God ordaineth a feaſt alſo for his elect, begun in this life, which is *our* [b] *ioying in the holy Ghoſt, and* [c] *feaſting in our conſcience:* continued in the next, when as we ſhall haue perfect conſummation and bliſſe both in bodie and ſoule.

If we conſtrue this of the [d] preaching of the Goſpell, of the feaſt of grace by Chriſt, it may well be tearmed *a* [e] *ſupper:* becauſe Chriſt was manifeſted in the laſt [f] daies, in the worlds euening, as the paſchal Lambe was offered about the going downe of the Sunne, Deut. 16.6. But if we take this (as [g] *Gregory* the great and [h] *Hilarie*) for the cheere which heauen affords, it may moſt fitly be called a ſupper: for the promulgatiõ of the Law was as it were a breakfaſt in the beginning of the day: the firſt preaching of the Goſpel a dinner in ỹ noone of the church: as Chriſt himſelfe teacheth, *I haue prepared my Dinner*, Mat. 22.4. But the fruition of happines obſcurely ſhadowed in the one, more fully ſhewed in the other, is a ſupper: [i] becauſe after this meale we ſhall go to reſt and endleſſe eaſe. There is toyling in our Lords vineyard, and labourers in his harueſt after breake-faſt; and after dinner: his ſeruants vnder the Law, yea his ſonnes vnder the Goſpell alſo, [k] *muſt worke out their ſaluation in feare and trembling.* But as ſoone as they begin to liue the life of glorie, there followeth a continuall Sabbath: *Euen ſo ſaith the Spirit, bleſſed are they that die in the Lord, for they reſt from their labours, and their good workes follow them*, Apocalyps 14. 13.

z *Apocal.* 3.20.

a *Rupert. & Bullinger. in Apocal.* 3.

b *Rom.* 14.17.
c *Prou.* 15.15.

d *Caluin. Marlorat. Zepper.*
e *Theophylact. in locum.*
f *Hebr.* 1.2.

g *Hom. in Luc.* 14.
h *In Matth.* 22.

i *Haymo apud Veg. Dom.* 2. *poſt Pentecoſt. Idem Bertrand. & alij.*

k *Philip.* 2.12.

Let

Let vs examine now why this Supper is called *great*, and that is in respect of the { Feast-maker. / Cheere. / Companie. / Place.

The Feast-maker is so great, as that all the tongues of men and Angels cannot report how great: and therefore they tell of his greatnesse, not in the positiue degree, but in the comparatiue: [l] *A great King aboue all gods:* and in the superlatiue, *optimus maximus:* euen [m] all in all: [n] *Est super omnia, sine quo nulla essent omnia:* for of him, and through him, and for him are all things, Rom. 11.36.

l *Psal.* 95.3.
m 1. *Cor.* 15.28.
n *Augustin. confess. lib.* 6. *cap.* 6.

Secondly, the Supper is great in respect of the great cheere, which exceedeth all sense, and all science: for as our eye cannot see; so our heart cannot conceiue what daintie fare [o] *God hath prepared for them that loue him.* If the transfiguration of Christ on the mount accompanied only with two Saints, *Elias* and *Moses*, amazed *Peter* in such sort, that he cried out, [p] *Master it is good for vs to be heere:* then how good will it be for vs to [q] rest on Gods holy hill, where we shall euer enioy the companie of all the Patriarkes, of all the Prophets, of all the Saints, of all the glorious Angels, yea the presence of God himselfe, seeing face to face?

o 1. *Cor.* 2.9.
p *Matth.* 17.4.
q *Psal.* 15.1.

Thirdly, this Supper is great in respect of the companie, which is not only good, as I haue said, but also great: such as come to this feast are many, such as being inuited earnestly will not come, are more. Gods elect compared with the reprobate, are but [r] *a little flocke*, but consider them in themselues, and you shall find them many: for all the *poore, feeble, blind, and halt come to this feast:* and our Sauiour saith expresly, that [s] *many shall come from the East, and West, and shall sit downe with Abraham, Isack and Iacob in the kingdome of heauen:* yea the number of such as eate of the Lambs Supper is without number, Apocal. 7.9.

r *Luke* 12.32.
s *Matth.* 8.11.

Fourthly, this Supper is great in respect of place: for

the fineſt things are ſituate in higheſt places: as for example: The earth as groſſeſt is put in the loweſt roome, the water aboue the earth, the aire aboue the water, the fire aboue the aire, the ſpheres of heauen aboue any of them, and yet the palace where this feaſt is kept, is aboue them all, in the heauen of heauens.

t See *Cowper in Rom.*8.18.

t Euery child of God at three ſundrie times, hath three ſundry places of reſidence: the firſt is our mothers womb, the ſecond earth, and the third heauen. If we compare theſe three together in time, bounds and beautie, we ſhall find the ſecond doth not ſo farre excell the firſt, as the third excels the ſecond: in our firſt houſe we remaine ordinarily nine monethes; in our ſecond houſe ſome continue u threeſcore and ten times twelue moneths: but in our third houſe we liue for euer, as being an x *euerlaſting habitation.* If we compare them in largenes, we ſhal find that as the belly of a woman is but of narrow boũds in regard of this ample vniuerſe; ſo this is nothing in compariſon of that high palace, being infinitly greater then the whole firmament; one ſtarre whereof is bigger then the whole earth: if we compare them in beautie, the firmament, which is the ſeeling of our ſecond houſe, beautified with Sunne, Moone, and Starres, and ſhining more gloriouſly then all the pretious ſtones in the world, ſhall be no other thing but the neather ſide of the pauement of our third houſe.

u *Pſalm.*90.10.

x *Luke* 16.9.

If then the rule be true, that foure things eſpeciallie perfect a good feaſt: y *Homines belli collecti, locus electus, tempus lectum, apparatus non neglectus*; aſſuredly this Supper is very great, as being ordained by the beſt Feaſt-maker, and furniſhed with the beſt cheere, in the beſt place, for the beſt companie. I will end this meditation with z *Auguſtine, Merces tua domine, magna nimis, magnum enim magna decent; neq; enim magnus es tu, & parua merces tua, ſed vt magnus es tu, ita magna merces tua:* Great O Lord is thy reward, for great things do well become great perſons; as thou then art great, ſo thy feaſt is great:

y *Varro apud Aul.Gell.lib.*13. *cap.*11.

z *Solilo.cap.*36.

great: *A certaine man ordained a great supper.*

And bad many] First his especiall guests, and peculiar people the Iewes, inuiting them [a] *at sundrie times, and in diuers manners, in old time by the Prophets, in these last daies by his Son.* But when they put off their calling, God caused his seruants to [b] turne to the Gentiles. As soone as the bidden guests *all at once began to make excuse*, God commanded his inuiters, the Prophets and the Preachers, to *go into the streets, high wayes, and hedges, and to compell all such as they met to come vnto the feast:* that is, (as [c] Christ expounds himselfe) when the Iewes the children of his kingdome were cast out, he called the Gentiles dispersed ouer the face of the world, from the East, and West, to sit downe with *Abraham, Isaack, and Iacob*, in the kingdome of heauen: for [d] *God is no accepter of persons, but in euery nation he that feareth him, and worketh righteousnes, is accepted with him:* [e] *he will that all men should be saued, and come vnto the knowledge of the truth.*

[a] *Hebr.* 1.1.

[b] *Acts* 13.46.

[c] *Matth.* 8.11.

[d] *Acts* 10.34.

[e] 1. *Tim.* 2.4.

As God doth call many, so many waies; inuiting some gently, compelling other more forciblie, [f] not by fetters and fire, but by strong reasons of powerfull exhortations out of the Scripture: [g] for lightnings and thundring proceed out of his throne, as well as milde voices: he calleth vs vnto this great supper, as [h] *Salomon* insinuats especially foure waies:

1. By the outward Preaching of his word.
2. By the inward operation of his holy Spirit.
3. By manifest iudgements.
4. By manifold benefits.

[f] *Iohn Frith* answere to the B. of Rochester, page 57.

[g] *Apocal.* 4.5.

[h] *Prou.* 1. *vers.* 23.24.25.

By these meanes he calleth vs, as he did our forefathers heretofore: the number of Preachers amongst vs is [i] great, and his Spirit [k] dwelleth in vs, his Iudgements vpon our nation haue been many, but his mercies aboue all: and therefore let vs not [l] harden our heart, but heare his voice, lest he sweare in his wrath that we shall not enter into his rest. I beseech you let vs not while he calleth

[i] *Psalm.* 68.11.

[k] 1. *Epist. Iohn* 2.27.

[l] *Psal.* 95.8.11.

leth vs vnto this great ſupper in ſeaſon, and out of ſeaſon, ſo friendly, ſo freely, ſo frequently, make friuolous excuſes, and ſay that wee cannot, or will not come: leſt he proteſt *in his diſpleaſure that we ſhall not taſte of his Supper.*

[m] *Matth.7.14.*

They all at once began to make excuſe] The [m] way to heauen is narrow, and few find it; the gate ſtrait, and few enter in: many becalled, but few come to this heauenly Supper. Heere then if there were no more text in all the Bible, we may learne not to do as ỹ moſt, but to do as we muſt. It is better to haue good company in heauen, then great companie in hell: euery man almoſt affects to be ſinguler in his faſhion, and ſinguler in his faction alſo: but if any will be ſinguler in deed, let him be Chriſts gueſt, let him come to the ſupper of the Lambe. For manie are bidden and moſt refuſe to come: the firſt ſaith, *I haue bought a farme.* It is lawfull to purchaſe a farme, to buy bullockes, and to marrie: but theſe things hinder vs in our comming to this feaſt, when as we preferre them before this feaſt: as S.[n] *Paul* expounds this parable notablie: *Let ſuch as haue wiues, be as though they had no wiues, and they that buy as though they poſſeſſed not, and they that vſe this world, as though they vſed it not.* The [o] firſt ſtop in our way to Chriſt is ambition, *I haue bought a farme, and I muſt needs go to ſee it.* The ſecond is couetouſneſſe, *I haue bought fiue yoke of oxen, and I go to proue them.* The third pleaſure, *I haue married a wife, and therefore cannot come.* For [p] all that is in the world, is, luſt of the fleſh, the luſt of the eyes, and pride of life. [q] Luſt of the fleſh, *I haue married a wife:* luſt of the eyes, *I haue bought fiue yoke of oxen:* pride of life, *I haue bought a farme.*

[n] *1.Cor.7.29. 30.31.*

[o] *Auguſtin. ſer. 33. de verbis Domini.*

[p] *1.Epiſt. Joan. 2.16.*

[q] *Sic Auguſtin. vbi ſupra. Janſen. concord. cap. 91. & Diez con. 2. in loc.*

[r] *Villa, boues, vxor, cœnam clauſere vocatis:*
Mundus, cura, caro, cœlum clauſere renatis.

[r] *Ludolphus de vita Chriſti, part. 1. cap. 81.*

Heere [ſ] ſome note the proud mans abſurde folly: for whereas he ſhould haue firſt ſeene, and then bought his farme; he firſt bought it, and then deſired to ſee it: indeed none are more blind then the proud, who to ſatisfie their

[ſ] *Jacob de vorag. & Pontan.*

their ambitious humor, forget often their profit and eaſe. The court is the ſea wherin aſpiring minds deſire to fiſh; but what get they? You demand, ſaid that [t] old Courtier, what I do in the court? mine anſwere is, *I do nothing but vndo my ſelfe:* and I can ſay this of other ſuitors, *If ten be diſpatched, ninetie be deſpighted.* It is worthily noted that *ambition is charities Ape:* for as loue giueth almes to the poore; ſo pride bribes to the rich: as loue is patient for eternall things; ſo pride is patient for earthly things: as loue ſuffereth long for veritie; ſo pride ſuffereth long for vanitie: in a word, as [u] loue; ſo pride, *Beleeueth all things, hopeth all things, indureth all things:* [x] *Ambitio crux ambientium*, ambition is the proud mans racke, whereon he is tortured in the middeſt of his honor, as neglecting all religion, acquaintance, mirth, eaſe, good fellowſhip: preferment in the Court, offices in the citie, Lordſhips in the countrey muſt be got, vncouth, vnknowne, vnſeene, *I haue bought a farme, and I muſt needs go to ſee it.*

But his greateſt fault was [y] in loſing an euerlaſting Kingdome, not for a Popedome, or Dukedome, or Earledome, or for ſome great Lordſhip, but for a little land, a vile village, *villam emi.* Without all queſtion if the proud man had thoroughly conſidered, and knowne his farme before [z] he bought it, he would neuer haue purchaſed it at ſuch a deere rate. The couetous is ſuch an arrant foole too, [a] reſpecting his baſe cowheard, more then his ſoules ſhepheard: and the voluptuous man is not a whit [b] wiſer in forſaking eternall ioy, for a ſhort pleaſure: [c] *breuis eſt, & non vera voluptas.*

Moſt of the Popiſh poſtillers, eſpecially the Friers, obſerue that the married man is more wicked and vnciuill then the reſt: for whereas they make formall excuſes, and craue pardon for not comming, he ſaith in plaine termes, I cannot come. Their words indeed are better, but their practiſe worſe: [d] *Sonat humilitas in voce, ſed ſuperbia in actione:* [e] the voice is *Iacobs* voice, but the hands are the hands of *Eſau:* they ſeeme more religious and ciuill before

[t] *Anton. Gueuara epiſt.*

[u] *1. Cor. 13. 7.*
[x] *Bernard. lib 3. de conſiderat.*

[y] *Diez con. 1. in locum.*

[z] *Pontan.*

[a] *Melanchon. poſtil. in loc.*
[b] *Inſania læta voluptas ſymbol.*
[c] *Ouid.*

[d] *Gregor. hom. in locum.*
[e] *Geneſ. 27. 22.*

fore men, but they be no better affected to God, and his Supper then the greateſt ruffins in the world: nay this hypocriticall holines is more damnable then open wickedneſſe.

f *Com. in loc.*

S.f *Ambroſe* by theſe three ſorts of men excluded from the great Supper, vnderſtands myſtically, *Gentiles, Iewes and Heretikes:* g other, otherwiſe, but the beſt expoſition is neereſt the letter. He that hath an eare to heare, let him heare while God calleth.

g *Origen. apud Aquin. in loc.*

h *Bertrandus in Euangel. Dom. 2. poſt Pentecoſt.*

h *Ad cœnam in Menſa*
- *Scripturæ, doctrinalem ſapientiam.*
- *Eccleſiæ, Sacramentalem Euchariſtiam.*
- *Deuotæ conſcientiæ, ſpiritualem lætitiam.*
- *Gloriæ, immortalem ſufficientiam.*

Obey while God knocketh at thine heart by his Spirit, and ſpeaketh vnto thine eare by the Preachers of his word, leſt thy conſcience applie that to God which once i *Virgil* of *Æneas*, crying after his loſt wife *Creuſa:*

i *Ænead. 2.*

Ne quicquam ingeminans, iterumq́, iterumq́, vocaui.

Leſt one day Chriſt himſelfe ſay to this nation as he did heretofore to k Hieruſalem: O England, England, how often would I haue gathered thy children together, as the hen gathereth her chickins vnder her wings, and ye would not.

k *Matth. 23. 37.*

l *Bertrand. vbi ſupra. Ferus ſer. 2. Dom. 3. poſt Pentecoſt. Idem poſtil. cùm gloſſis & alijs.*

The Goſpell and Epiſtle parallell excellently, for l we come to the great Supper, commended in the one by faith, and loue commanded in the other.

O Father of mercie, which art willing all men ſhould be ſaued, and come to thy great Supper; exclude me not, I beſeech thee, from thy feaſt, and fauour: but euer guide me with thy Spirit, in thy waies vnto thy kingdome, that I may ſhun daily more and more pride of life, luſt of the fleſh, immoderate cares of the world, and all things elſe which hinder our comming to thee. Lord I am *poore* in merit, but thou rich in mercie: *feeble*, but thou art my ſtrength: *halt*, but thou canſt direct my ſteps, and make me to tread in thy paths vprightly: *blind*, but thou art the light of the world. Sweet Ieſu, draw me, that I may come

to

to thee, and runne after thee, that I may taste in this life thy Supper of grace, and be filled in the next with thy Supper of glorie. Amen.

The Epistle. 1. Peter 5. 5.

Submit your selues euery man one to another.

SAint *Peter* in this Epistle doth exhort vs to sundrie duties, instructing vs in our carriage

- Toward God,
  - Men, *Submit your selues euery man one to another, &c. for God resisteth the proud, and giueth grace to the humble,* vers. 5.
  - God,
    - *Humble your selues vnder his mightie hand, that he may exalt you when the time is come,* vers. 6.
    - *Cast all your care vpon him, for he careth for you,* vers. 7.
    - Giue him all honor; *to him be glorie and dominion for euer and euer,* Amen. vers. 11.
  - Satan, resisting him in
    - Sobrietie:
    - Watchfulnesse: } vers. 8.
    - Faith: vers. 9. *as being assured that the God of all grace, which hath called vs vnto his eternall glorie by Christ Iesu, shall his owne selfe (after that ye haue suffered a little affliction) make you perfect, settle, strengthen and stablish you,* vers. 10.

[m] *Aquin. in loc.*

Submit your selues euery man one to another] The eight beatitudes mentioned Matth. 5. are [n] like *Iacobs* ladder, reaching from earth vnto heauen: and the first step thereof is humilitie, *Blessed are the poore in spirit.* For as God hangeth the earth vpon [o] nothing, that it might wholly depend vpon him: [p] euen so doth he found the world of his Christian Common-wealth vpon nothing, and this nothing is an humble dispriſing, and forsaking of all our owne

[n] *Cromatius ton. de 8. beatitud.*

[o] *Iob 26. 7.*

[p] *Paraldus Lugdunensis.*

owne abilities, and an only relying vpon his almightie power, and grace: ſubmit your ſelues therefore *ye yonger*, eſpecially to ſuch as are elder in [q] order, or in [r] age. The [ſ] Deacon in obedience to the Prieſt, the Prieſt to the Biſhop, and the Biſhop to Chriſt: and ſo downeward in humilitie: the Prelate to the Prieſt, the Prieſt to the people, being *enſamples to the flocke, not lords ouer Gods heritage*, 1. Pet. 5. 3. euery man ſeruing one another in loue, Galath. 5. 13.

Knit your ſelues together in lowlines of mind] In the vulgar Latine, *humilitatem inſinuate*, that is, *in* [t] *ſinu habete*: [u] cheriſh it in your boſome, with loues [x] heate, that it may be [y] both heartie and [z] readie for vſe, when occaſion is offered. The latter Engliſh Bibles interpret ἐγκομπώσασθε, *decke your ſelues inwardly with lowlineſſe of mind*. For a faire woman hath not a better ornament then modeſtie, nor a great man a more comely garment then humilitie. [a] *Put on therefore tender mercie, kindneſſe, humbleneſſe of mind, meekeneſſe, long-ſuffering*. Herewith adorne your ſelues as with a [b] *robe and a crowne*.

But the tranſlation of King *Henrie* the eighth, and our text heere, *Knit your ſelues together in lowlines*; as [c] *Eraſmus* and *Vatablus* elegantly: *Sentit humilitatem arcte retinendam in animo, veluti nodis illigatam, ne per vllam occaſionem queat extundi*. S. *Peter* alluded happily to Chriſts example, who waſhing his Apoſtles feete as a paterne of humilitie, [d] *girded himſelfe with a towell*. The Church is a [e] *bodie knit together by euery ioynt*. It is very fit therefore that we ſhould button faſt, and bind ſure the garment of meekneſſe about euery part. And the Church is an [f] *armie with banners*, in battell aray: we muſt therefore be knit together in lowlineſſe, euery man obſeruing one another in his ranke, ſtrictly: for if any ſhall either out of feare play the coward, or out of ambition be too forward, and ſo diſorder the fight, he doth open a gap to the common enemie, *Who goeth about as a roaring Lion ſeeking whom he may deuour*. The foreward in all battels euen by a certaine preheminence

[q] *Hugo, Carthuſian. Arias apud Lorin. in loc.*
[r] *Caluin.*
[ſ] *Ignatius epiſt. ad Smyrnen.*
[t] *Gloſſ. interlinear.*
[u] *Arias.*
[x] *Hugo.*
[y] *Lorin.*
[z] *Em. Sa. exhibete. Hen. Stephan. humilitatem vt quæ ſit ornamento amplectimini.*
[a] *Coloſſ. 3. 12.*
[b] *Job 29. 14.*
[c] *Annot. in loc.*
[d] *Iohn 13. 4.*
[e] *Epheſ. 4. 16.*
[f] *Cantic. 6. 3.*

preheminence in right of their manhood belongeth vnto the [g] Kentiſh men: and our Archbiſhop vnder God and the King is as chiefe in the holy wars of our Church: his Dioceſſe then ought aboue all other to be knit together in lowlines and loue: but if the foreward ſhall be backward, and the reareward on the contrarie proue too forward, and ſo we martch out of order and ranke, what can we well expect but [h] *fightings without and terrours within?*

[g] *Lambert* Perambulation of Kent, page 14.

[h] 2. *Cor.* 7. 5.

For God reſiſteth the proud, and giueth grace to the humble] There be many motiues to meekeneſſe, as the

[i] conſideration of things { *Intra*, *Iuxta*, *Contra*, *Infra*, *Supra*.

[i] *Bonauent. diæt. ſalut. cap.* 36.

If we looke into our ſelues; our conſcience will ſhew that our ſinnes are for their number great, and for their nature grieuous. If we looke round about vs; one neighbour hath more wit, another more credit, many more wealth, and all (for any thing we can learne truly) more worth: happily we may geſſe at ſome few follies in other, but we certainly know many faults in our ſelues. If we looke what is againſt vs, *our aduerſarie the diuell, as a roring Lion, walketh about, ſeeking whom he may deuour.* If we looke downeward, we behold our mother earth, as the wombe from whence wee [k] came, and the tombe to which one day we muſt returne againe: *cum ſis humi limus, cur non humilimus?* If we looke vpward; God in heauen *reſiſteth the proud, and giueth grace to the humble:* he reſiſted proud [l] *Pharao*, proud [m] *Haman*, proud [n] *Herod*, the proud [o] Phariſie, thruſting proud [p] *Lucifer* out of heauen, proud [q] *Adam* out of Paradiſe, proud [r] *Saul* out of his kingdome, proud [s] *Nabuchodonoſer* out of mens ſociety, to conuerſe with beaſts. On the contrary he did exalt *Abraham* eſteeming himſelfe *but duſt and aſhes*, Gen. 18. 27. to be *the father of all that beleeue*, Rom. 4. 11.

[k] *Geneſ.* 3. 19.

[l] *Exod.* 14.
[m] *Eſter* 7.
[n] *Acts* 12. 23.
[o] *Luke* 18.
[p] *Eſay* 14. 12.
[q] *Geneſ.* 3.
[r] 1. *Sam.* 31.
[s] *Dan.* 4. 29.

He

He did exalt humble *Dauid* from the ſhepheards crooke, to the Kings crowne: he gaue ſuch grace to meeke *Daniel* and *Ioſeph*, as that of poore priſoners he made them companions of Princes: and he ſo regarded the lowlines of the Virgin *Marie*, that all generations account her bleſſed. It is[t] recorded in holy writ, that the Lord went by the prophet *Eliah*, *and a mightie ſtrong winde rent the mountaines and brake the rockes, before the Lord, but the Lord was not in the Winde: and after the Winde, came an earthquake, but the Lord was not in the earthquake: and after the earthquake came fire, but the Lord was not in the fire: and after the fire came a ſtill and ſoft voice*, and then the Lord ſpake to the Prophet: inſinuating that God will not reſt in a turbulent ſpirit, puft vp with the winde of vaine-glorie; nor in a cholericke angrie ſoule which is euer in combuſtion and heate; nor in an auarous heart, buried in furrowes of earth and cares of the world: but he will[u] *dwell in a contrite and humble ſpirit,*[x] *taking vp the ſimple out of the duſt, and lifting the poore out of the mire, pulling downe the mightie from their ſeats, and exalting the lowly, reſiſting the proud, and giuing grace to the humble.*

t 1. Kings 19.

u Eſay 57.15.
x Pſal. 113.6.

Submit your ſelues therefore vnder the mightie hand of God] [y] There be ſome which are
- Humbled, but not humble.
- Humble, but not humbled.
- Both humbled, and humble.

y Bernard. ſer. 34. ſuper Cant. & Ardens in locum.

Pharao, Iulian, Herod, were humbled vnder the Lords Almightie hand; but they were not in any ſubmiſſion humble. [z] *Thou haſt ſtricken, O Lord, but they haue not ſorrowed, thou haſt conſumed them, but they refuſed to receiue correction.* Some men, albeit not humbled vnder affliction, are humble: ſo we [a] reade that *Gothfrey* of *Bolion* being in the top of his honor, refuſed to be crowned at Hieruſalem with a crowne of gold, becauſe Chriſt his Maſter

z Ieremie 5.3.

a Blondus & promptu. Iconum: part. 2. pag. 160.

Maſter had been crowned in that place with a crowne of thornes. And [b] *Cyprian* writes of *Celarinus* and *Aurelius*, *In quantum gloria ſublimes, in tantum verecundia humiles, vt aum nihil in honore ſublimius, nihil in humilitate ſubmiſſius.* And [c] *Auguſtine* acknowledged himſelfe to be the leaſt, when as indeed he was the beſt biſhop of his times: *Ego minimus non ſolum omnium Apoſtolorum, ſed omnium Epiſcoporum.* Other are both humbled vnder Gods hand, and humble. So *Dauid* and *Paul*, and the children of Iſrael; in a word, all the ſonnes of God: [d] *When hee ſlew them they ſought him, and inquired after God earely.* For the good it is good to be in trouble, Pſa. 119.71. Affliction is like the red ſea; wicked Egyptians are drowned in it, but all Iſraelites are ſafe: *Croſſes are* [e] *bitter arrowes ſhot from a louing hand*; and therefore let vs ſubmit our ſelues vnder this hand of God, *who will (after wee haue ſuffered a little affliction) exalt vs in the time to come;* εν καιρῳ, in his due time, both in this world and in the next: and therefore ſeeing [f] times and ſeaſons are in his power only, *let vs caſt all our care vpon him*, and ſay with [g] *Eli*, *it is the Lord, let him doe what ſeemeth him beſt*; and with [h] *Iudas Machabeus*, *as the will of God is in heauen, ſo be it*: and with [i] *Ioab*, *let the Lord do that which is good in his eies*: he wil in good time [k] bind vp the broken hearted, appointing oyle of ioy for mourning, and giuing a garment of gladneſſe for the ſpirit of heauineſſe, exalting ſuch as haue ſubmitted themſelues vnder his mightie hand.

Caſt all your care vpon him] Chriſt in ſaying, *be not carefull for your life, what yee ſhall eat or what yee ſhall drinke*; condemnes extraordinarie [l] diffidence, not ordinary prouidence: immoderate carking, not a moderate care: for euery man muſt [m] labour in his vocation, and [n] prouide for his owne, namely, for them of his houſhold, otherwiſe *he denieth the faith, and is worſe then an Infidell.* An Heathen man onely taught by the lawes of nature, will take care for his familie; much more ought Chriſtians inſtructed by the word of God. If it be not lawfull to care

[b] *Epiſt.* 34.

[c] *Lib.* 1. *de actis cum Fœlic. Manic. cap.* 6.

[d] *Pſal.* 78.34.

[e] *Nazianzen.*

[f] *Acts* 1.7.

[g] 1. *Sam.* 3.18.

[h] 1. *Mach.* 3.60.

[i] 2. *Sam.* 10.12.

[k] *Eſay* 61.1.3.

[l] *Muſculus & Caluin in Mat.* 6.25.

[m] *Epheſ.* 4.28.

[n] 1. *Tim.* 5.8.

o Prou.6.6. prouidently for to morrow: wherefore did o *Salomon* ſend the ſluggard to the Piſmire? and p commend the good huſwife? *ſhee ſeeketh wooll and flax, and laboureth cheerefully with her hands; as the ſhips of Merchants, ſhee bringeth her food from afarre.* Wherfore ſhould the Scripture magnifie the wiſdome of *Ioſeph* in laying vp corne for ſeuen yeeres to come? Wherefore had Chriſt a q bag, and *Beniamin* a ſacke? Whereas therefore there is a three-ſold care, *ſolicitudo* { *Spiritus*, *Corporis*, *Curioſitatis*:

p Prou.31.13.

q John 12.6.

r 1.Cor.7.34. The firſt is r commanded, the ſecond permitted, and only the laſt forbidden; as exceeding in meaſure, and preceding in place. For s firſt, we muſt ſeeke the kingdome of God and the righteouſnes thereof, and then in their place prouide for things of this world, euery man in his calling honeſtly, painfully, cheerefully, leauing the t ſucceſſe to God, and as it is in the text, *Caſting all our care vpon him*: See *Thomas* 22ª. *quæſt.*47. *art.*9. *in fin. quæſt.* 55. *art.* 6. *per totum. Melanæthon, Marlorat, Maldonat in Matth.* 6.25. *ſed præcipuè Lorin. in hunc loc. & com. act. cap.*11. *verſ.*29.

s Matth.6.33.

t Caſt thy burden vpon the Lord and he ſhall nouriſh thee: Pſal.55.23

u Pſalm.40.20. *For he careth for you*] u *Dauid* ſaith, *I am poore and needie, but the Lord careth for me.* For how ſhall he (quoth *Auguſtine* vpon that place) not care for thee now, who did care for thee being yet x vnborne? *Qui habuit curam tui antequam eſſes, quomodo non habebit curam tui cum iam hoc es quod voluit vt eſſes?* He is our maker, and we are as y *clay in the potters hand.* If then we fall from him at any time we ſhall be *daſhed in* z *pieces as a potters veſſell*: but if we be not wanting vnto our ſelues and him, he will neuer be wanting vnto vs; as the ſame Father in the ſame place ſweetly, *Nuſquam tibi deeſt, tu illi noli deeſſe, tu tibi noli deeſſe.*

x Pſal.139.15.

y Rom.9.21. Iſaiah 64.8.

z Pſalm.2.9.

a Geneſ.32.10. The a Patriarke *Iacob* pondering in his mind Gods exceeding great care towards him in his pilgrimage, breakes foorth into this excellent confeſſion: *I am not*

Worthie

worthie of the least of all the mercies and all the truth which thou hast shewed vnto thy seruant; for with my staffe came I ouer this Iordan, and now haue I gotten two bands. Euen so many a poore scholler borne in the North and in the South too, may well say with holy *Iacob:* I came to *Cambridge* with my walking staffe onely, destitute of meanes and money; yet almightie God hath so blessed me, that I now possesse two benefices, as a reward of my labour, and for further imploy ment: I am taken vp out of the dust, and lifted out of the mire to sit with Princes of the people, Psalm. 113.6.7.

Saint [b] *Augustine* thinking often of this argument, concludes in fine with this heauenly meditation: *O good God, thou doest so behold my wayes and my pathes, and so watch and ward night and day for my safetie, like a continuall watch-man, as though thou haddest forgot all thine other creatures in heauen and earth, and haddest cast all thy care vpon me alone, hauing no care at all of the rest; for the light of thine vnchangeable sight neither increaseth do thou see but one, nor diminisheth if thou behold things diuers and infinit. Thou seest all things as one thing, and one thing as all things; and therefore thou being whole in all time, and without time, doest behold me wholly together and alwaies, euen as if thou haddest nought else to consider of: yea so thou standest vpon my guard, as though thou wouldest forget all other things, and bend wholly to me alone: for alway thou shewest thy selfe present, if thou find me readie to receiue thee; go I where I will, thou wilt neuer* [c] *forsake me, vnlesse I forsake thee first.*

[b] *Soliloq. cap. 14. & confes. lib. 3. cap. 11.*

[c] *Iosua 1.9. Heb. 13.5.*

Heere the Gospell and Epistle meet: for God so careth for vs as a good shepheard, *which hauing an hundred sheep, if he lose one of them, instantly leaueth ninetie and nine in the wildernesse, and goeth after that which is lost vntill he find it: or as a woman hauing ten groats (if she lose one) doth light a candle and sweepe the house, and seeke diligently till shee find it.*

Be sober and watch for your aduersarie the diuell] Con-

cerning our resisting of Satan and his malice, see Gospell Sun. 1. and 3. in Lent. Gospell on Whitsund. Epist. 21. Sund. after Trinitie.

Sit clypeus firmata fides, oratio telum,
Et gladius verbum, cætera Christus agat.

The Gospell. Luke 15. 1.

Then resorted vnto him all the Publicans and sinners to heare him.

The resorting of sinners vnto Christ,

IN this Gospell obserue three points especially: 2. *The murmuring of the Pharisies against it*, vers. [illegible] 3. *Christs apologie for it:* intimating in two [m] quicke parables, one of the lost sheepe, another of the lost groate, that he came into the world to seeke and saue that which was lost: and therefore conuersing with sinners, he did not (as the Scribes imagined) infect himselfe, but affect their persons, and effect their good.

[m] *Et viua & viuificantia sunt verba: Luther. in locum.*

Then resorted vnto him all the Publicans and sinners] We find in holy Scripture that [n] *the Lord is farre off from the wicked*, and that [o] *saluation is farre from the vngodly, because their* [p] *iniquities haue separated betweene them and God, and haue hid his face that he will not heare them.* How then I pray do sinners, or rather how can sinners resort vnto Christ? answere is made by [q] distinction, impenitent, retchlesse, incorrigible sinners, heaping vp wrath against the day of wrath, euery day pulling downe greater damnation vpon their head, make walles of separation betweene themselues and Christ: but the contrite being sorrowfull for that which is past, and carefull to preuent all occasion of sinne to come, [r] draw neere to God, and hee doth draw neere to them: hee drew them first by

[n] *Prou. 15. 29.*
[o] *Psal. 119. 155.*
[p] *Esay 59. 2.*
[q] *Culman. con. 1. Zepper. con. 2. in locum.*
[r] *Iames 4. 8.*

by[c] grace, then they ran after him by repentance. Cant. 1.3. *Draw me* (saith the Church to Christ) *and we will run after thee: for*[t] *no man can come to me* (saith our Sauiour) *except my Father draw him.*

In the comming then of sinners vnto Christ, three things are regardable:

1. [u] *Terminus à quo recedi-tur*, from whence they come.
2. *Terminus ad quem accedi-tur*, whither they go.
3. *Motus per quem procedi-tur*, vpon what feete and how.

They went from their sinne to their Sauiour, from the wolfe to the shepheard, from death vnto life, from the pathes of hell, in which are found all[x] sorts of darknesse, namely, *superiour* darknesse, as wanting the [y] beatificall vision: *inferiour* darknesse, hell being a bottomlesse pit, *Abyssus sine basi, profundum sine fundo: interiour* darknes, in the soule, which is the Labyrinth of conscience, for vngodly men are [z] wearied in the waies of destruction, as one prettily, [a] *Labyrinthus quasi labor intus: exteriour darknesse*, as being full of vgly blacke sinnes; out of this way, leading vnto such vncomfortable darknesse, these Publicans and sinners returne to Christ, the [b] light of the world, [c] enlightning all such as sit in darknesse and in the shadow of death. Hee giueth vs externall light, for his word is a lanterne to our feet, Psalm. 119.105. internall light, [d] leading vs into all truth, euen with his owne Spirit: eternall light, for the Saints in heauen shall shine as starres for euer and euer, Dan. 12.3.

The feete on which all these come to Christ was repentance, [e] consisting in

- Contrition.
- Faith.
- Obedience.

First, a penitent must haue sorow, *Come vnto me* (saith [f] Christ) *all ye that are wearie and laden, and I will ease you.* The proud sinner who doth not find his sin, the careless

[c] *Bernard. ser. 21. in Cantica.*

[t] *John 6.44.*

[u] *Bertrandus Dom. 3. post Pentecost.*

[x] *Jacob. de Voragin serm. 2. Dom. 3. post Trinit.*

[y] *Matth. 25.41.*

[z] *Wisdome 5.7.*

[a] *Jsiodor. Etymolog. lib. 4. Idem Diez. con. 1. Dom. 3. post Pentecost.*

[b] *John 1.9.*

[c] *Luke 1.79.*

[d] *John 16.13.*

[e] *Melanchon. postil. in loc.*

[f] *Matth. 11.28.*

who doth not feele his ſinne is not entertained of Chriſt, only ſuch are refreſhed as weigh the burden of their ſins, and groane vnder the ſame: *Come all ye that are laden.*

In this ſorrow, leſt a ſinner deſpaire, he muſt adioyne faith apprehending the merits of Chriſt for the free pardon of all his ſinnes. At this time, and in this buſineſſe he may not meddle too much with the law, but account *Moſes* (as g *Luther* boldly ſpeakes) an excommunicate perſon, and ſo caſt his eyes vpon Chriſt alone, being the h Lambe of God which taketh away the ſinnes of the world.

g *Com. in Gal.* 4. 3.
h *Ioha* 1. 29.

Vnto faith he muſt adde obedience, that vnderſtanding how he is deliuered out of the hands of all his enemies, he may ſerue God in holines and righteouſnes all the daies of his life. Theſe vertues appeared in theſe Publicans: *heartie ſorrow*, for that they turned from their old courſe: *true faith*, in comming to Chriſt the Sauiour of the world: *vnfained obedience*, for that they came nigh him and heard him. If we ſhall be like theſe, Chriſt aſſuredly will i euer be like himſelfe: when any ſhall proue ſuch ſinners he will not faile to be ſuch a Sauiour. When S. k *Baſil* asked *Ephreem* why he would not be Prieſt; *Ephreem* anſwered him, becauſe he was a great ſinner: vnto whom S. *Baſil* replied, *I would to God I were ſuch a ſinner:* and ſo well were it for vs, if we were ſuch ſinners as theſe publicans: otherwiſe this Goſpell affords no comfort for vs. The text indeed ſaith, that there ſhall be ioy in heauen ouer a ſinner, but it is *ouer a ſinner that repenteth*: as l one doth aptly gloſſe the place, *Non ſuper vno peccatore pœnitentiam cogitante, aut ſuper vno pœnitentiam dicente, aut ſuper vno pœnitentiam docente, ſed ſuper vno pœnitentiam agente.* Chriſt embraceth heere ſinners, but ſuch as heare him, and come nigh him; *erant appropinquantes*, as it is in the vulgar Latine.

i *Heb.* 13. 8.
k *Amphilochius apud Voſſiū de vita Ephreem. pag.* 16.
l *Ludolphus de vita Chriſti, part.* 2. *cap.* 7. *Idem Stella.*

In matching cloth and horſes, we ſay that ſuch are vnlike, come not neere one to the other, albeit they be in the ſame place; but of things that are like we ſay that they

come

come nigh one another: in like ſort this neereſt is not in reſpect of place, for ſo the moſt vnrepentant wretch is neer God, according to that of [m] *Dauid, Whither ſhal I fly from thy preſence?* but this neerenes is in reſpect of grace, drawing neere to God in qualitie, being [n] *mercifull, as our Father in heauen is mercifull, and* [o] *perfect as hee is perfect.*

[m] *Pſal.139.6.*
[n] *Luke 6.36.*
[o] *Matth.5.48.*

Againe, theſe Publicans came to Chriſt not onely to wonder at him, or as the Phariſies heere to murmure againſt him, and intrap him; but with an honeſt heart to heare, that is, (according to the [p] Scripture phraſe) to obey him. A Preacher [q] offereth vp his hearers vnto God, euery pariſhioner therefore muſt examine himſelfe, whether his Paſtor haue ſacrificed him or not. If vncleane perſons, as the Sow, returne to their mire, and drunkards, as the dogge, returne to their vomit; they be not offered vp vnto the Lord, but are like the beaſt which hath broken the rope and will not be ſacrificed. He that hath eares to heare let him heare. Let him reſort vnto the Church as the Publicans vnto Chriſt, not to ſleepe, nor to carpe, nor to gaze, but to marke whatſoeuer is ſaid out of Gods holy word attentiuely, to lay it vp in his heart faithfully, to practiſe it in obedience fruitfully.

[p] *Luke 10.16. Matth.18.15.*
[q] *Rom.15.16.*

The Phariſies and Scribes murmured] [r] Murmuring is betweene ſecret backbiting and open railing; they could not vtterly conceale their hatred, & they durſt not opēly vent it: they *murmure* therefore. Now there be [ſ] many cauſes of this murmuring: the firſt is enuie, by which a man in creation little leſſe then an Angell, is in this reſpect made a great deale worſe then a diuell; for one diuell enuieth not another, and yet the proud Phariſies enuie the poore Publicans in their comming to Chriſt. It is [t] obſerued truly, that we may ſaue our ſelues from the liar by not ſpeaking with him, and from the proud by not accompanying him, and from the ſlothfull by not troubling him, and from the glutton by not eating with him, and from the contentious by not diſputing with him:

[r] *Ardens in loc.*
[ſ] *Heming.poſtil. in locum.*
[t] *Gueuara epiſt.*

him: but from the ſpitefull it is not ſufficient either to flie or flatter him, he cannot be well if another be better; and therefore God, as it may ſeeme, ſhould wrong him exceedingly to ſend him vnto heauen, where one doth [u] excell another in glory, and God aboue all; he muſt be caſt into the pit of hell, where he may find no matter of enuie, but all obiects of extreame miſerie.

[u] 1. Cor. 15. 42.

The ſecond cauſe was their intollerable pride, highly ſcorning the Publicans as dogs, in ſo much as they would neither eate nor enter into an houſe with them: as [x] one notes wittily, *The diuell being caſt out of the Phariſies by prayer and faſting, enters againe at the ſtately gate of pride and priuie ſtaires of enuie.*

[x] Gregor. Mag.

A third cauſe was their prepoſterous zeale, making the Commandements of God a cloake to their murmuring: for the Law ſaith, an Iſraelite may not conuerſe with a Cananite or wicked Idolater: [y] *Thou ſhalt not make couenant with them, neither ſhall they dwell in thy land, leſt they make thee ſinne againſt me.* They pretend in deepe hypocriſie zeale to God, yet intend to ſlander his onely begotten Sonne, ſaying, *He receiueth ſinners and eateth with them:* inſinuating to the common people, that Chriſt was ſuch a one as they were with whom he was conuerſant: I will therefore turne the words of the [z] Poet vpon them: ——*quantum vertice ad auras*
Æthereas, tantum radice in tartara tendunt.

[y] Exod. 23. 32. & 34. 12.

[z] Virg. Æneid. 4.

The wicked [a] *bend their tongues like their bowes,* and then they [b] *ſhoote at ſuch as are true of heart,* [c] *euen mighty and ſharpe arrowes:* and aptly doth the Scripture compare bitter words vnto the winged dart [d]: for as a war-arrow makes a double wound, one in piercing the fleſh, another in the pulling of it out: euen ſo ſcandalous imputations at the firſt hurt by the report, and then at the laſt, albeit they be wiped out, leaue ſtill a skarre. This made the [e] Wiſe man ſay that the ſlanderer is a terrible man in his countrie, *terribilis,* as the vulgar Latine, or as [f] other, *Formidandus eſt in ciuitate ſua vir linguax.*

[a] Ieremi. 9. 3.
[b] Pſal. 11. 2.
[c] Pſal. 120. 3.
[d] Vega. Dom. 3. poſt Pentecoſt.
[e] Eccleſiaſtes 9. 20.
[f] Vatablus.

As

As in cases of mortalitie, one scabbed sheepe infects a whole flocke: so in moralitie, g *with the cleane thou shalt be cleane, and with the froward thou shalt learne frowardnes,* a h *little leauen sowreth a whole lumpe:* yet Christ being the Sunne of righteousnesse, could not be corrupted in shining vpon the dunghill of sinne, but in accompanying the bad he made them good, i feeding them spiritually while they fed him corporally. The Pharisies obiection, *he receiueth sinners,* is false; for he did not consent vnto their sinne, but correct it: as then an k vnbelieuing wife is sanctified by dwelling with a believing husband: so these sinners eating & conuersing with Christ our l righteousnesse are made Saints: it is a good rule, Keepe company with such as thou mayest make them better, or they thee; them better, m *infirmum fratrem assumite*; thee better, *nunc te melioribus offer*, as a Poet, according with a Prophet, *With the holy thou shalt be holy, and with a perfect man thou shalt be perfect*, Psal. 18.25.

g *Psalm.* 18.26.

h 1. *Cor.* 5.6.

i *Ardens in loc.*

k 1. *Cor.* 7.14.

l 1. *Cor.* 1.30.

m *Rom.* 15.1.

But he put forth this parable] n Some Diuines attribute seuerally these three parables in this chapter, vnto the three persons in holy Trinitie, referring the parable of the lost sheepe vnto God the Sonne, of the lost groat to God the holy Ghost, of the lost child to God the Father: all referre the first parable to Christ which is *the* o *good Shepheard*, in whom our Euangelist notes especially

n See *Zepper. con.* 2. *Dom.* 3. *post Trinit.*

o *John* 10.14.

Foure things:
1. He seekes a lost sheepe vntill he finds it.
2. When he hath found it, he layeth it on his shoulders.
3. He doth reioyce.
4. He brings it home.

So p Christ in his
- Life, *sought the lost sinner vntill he found him.*
- Death, *he laid him on his shoulders.*
- Resurrection, *he reioyced for him.*
- Ascension, he did open the doores of heauen, and bring him vnto his owne Fathers house and *home.*

p *Panigarola hom. in Euang. Dom.* 3. *post Pentecost. part.* 2. *Idem ferè Caietan. & Culman. in locum.*

The

The [q] fowler doth not affright the birds with any terrible noiſe, but allure them vnto his ginne with a ſweete call.

Fiſtula dulcè canit volucrem dum decipit auceps.

Almightie God in giuing the law terrified the people with [r] thunders and lightnings: [ſ] *Ephraim therefore fled away like a bird:* but our bleſſed Sauiour in deliuering the Goſpell vſed an enticing voice, *Come vnto me all yee that are laden, and I will eaſe you.* Yet the beſt tricke the fowler hath, is to bring game to his ſnare by a ſtale or *quoy duck*: ſo Chriſt that he might the better call home ſinners, and win men vnto God, [t] *appeared in the ſhape of a ſeruant, and conuerſed with ſinners:* he being the Son of God became the ſon of man, that the ſons of men might be made the ſons of God. He did *leaue ninetie and nine ſheepe in the wildernes, & went after one that was loſt vntil he found it:* that is (as [u] *Origen*, [x] *Ambroſe*, [y] *Hilarie*, [z] *Chryſoſtome*, [a] *Euthymius* expound it) he did leaue the Angels, and for vs men and our ſaluation came downe from heauen, and was incarnate by the holy Ghoſt. Other, as [b] *Hierome epiſt. ad Damaſum, Auguſtin. quæſt. Euangel. lib. 2. cap. 32. Theophylact in loc. Anſelmus in Matth.* 18. and moſt of our new writers, He did leaue the iuſt and ſought after ſinners only.

If we take the firſt expoſition, it may be ſaid that he did leaue the good Angels *in the mountaine*, [c] that is, in heauen, as hauing no need of repentance, the damned angels *in the wilderneſſe*, that is, in [d] hell, as being vncapable of grace. Now the reaſons are manifold why Chriſt did ſeeke loſt *Adam*, rather then the loſt Angell: as firſt, the diuell was the partie ſeducing to ſinne, but *Adam* the partie ſeduced: [e] *Angelus ergo quanto ſublimior in gloria, tanto maior in ruina; ſed homo quanto fragilior in natura, tanto facilior ad veniam.* Secondly, Satan inſtantly fell from heauen as [f] lightning, and [g] was vtterly loſt, and therefore could not be found againe: but *Adam* had ſpace and grace giuen him alſo to repent. Thirdly, [h] all

Angels

[q] *Diez con. 1. Dom. 3. poſt Pentecoſt.*

[r] *Exod. 20. 18.*
[ſ] *Oſea 9. 11.*

[t] *Philip. 2. 7.*

[u] *Hom. 2. in Geneſ.*
[x] *Apolog. Dauid. cap. 5.*
[y] *In Matth. 18.*
[z] *Hom. 60. in Matth.*
[a] *In Matth. 18. Idem Gregor. hom. 34. in Euangelia.*
[b] *Tom. 3. fol. 126.*
[c] *Euthymius in Matth. 18.*
[d] *Panigarol. hom. Dom. 3. poſt Pentecoſt. part. 1.*
[e] *Albinus quæſt. in Geneſ. Idem Auguſtin. de mirabil. ſcript. lib. 1. cap. 2.*
[f] *Marke 10. 18.*
[g] *Auguſtin. vbi ſupra.*
[h] *Auguſtin. Enchirid. ad Laurent. cap. 28.*

Angels did not fall with *Lucifer*, and ſo none were partakers of his puniſhment, but ſuch as had been partners in his ſin; but in [i] *Adam* all men were loſt. Fourthly, [k] man is Gods groate, bearing his ſuperſcription and image more fully then Angels: and therefore Chriſt leauing the diuels in hell, and Angels in heauen, came into the world to redeeme man out of the hands of all his enemies. If we take the latter interpretation, Chriſt is ſaid to leaue the [l] iuſt in an eſtate of grace, to ſeeke and ſaue the loſt ſinner; [m] or rather he leaueth in the wilderneſſe all ſuch as hold themſelues iuſt, and thinke they need no repentance, that is, *the Scribes and Phariſies* and embraceth *all Publicans and ſinners*, acknowledging themſelues to be ſicke, and that they need a Phyſition: *for he came not to call the righteous, but the ſinners to repentance*, Mat. 9.13.

Chriſt finding the loſt ſheepe in his life, laid him on his ſhoulders at his death; his [n] owne ſelfe bare our ſins in his bodie on the croſſe, that we being deliuered from ſinne ſhould liue to righteouſneſſe: *Humeri Chriſti crucis brachia ſunt, illic peccata mea depoſui, in illa patibuli nobilis ceruice requieui*, ſaith [o] *Ambroſe*: the braces of the croſſe are the ſhoulders of Chriſt, I haue laid all the burden of my faults vpon them, able to beare the ſinnes of the whole world: I will lie downe and take my reſt in the boughes and boſome of that ſweet tree. But how can this be confirmed of the croſſe, ſeeing the text ſaith, hee laid it *on his ſhoulders with ioy*? Chriſt cried on the croſſe, [p] *Behold and ſee if there be any ſorrow like vnto my ſorrow.* Chriſt himſelfe doth anſwere this obiection, Ioh. 10.17. *I lay downe my life for my ſheepe, no man taketh it from mee, but I lay it downe of my ſelfe.* And [q] ſo Chriſt is ſaid to lay the loſt ſheepe on his ſhoulders ioyfully, for that he died willingly, [r] *Quia voluit, quando voluit, & quomodo voluit.*

And as Chriſt died for the ſinnes of the loſt ſheepe, ſo he [s] roſe againe for his iuſtification: and then he reioyced ſaying, [t] *peace be to you*: but in his aſcenſion as ſoone as he

[i] 1.Cor.15.22.
[k] See *Paniga. rol. vbi ſupra.*
[l] *Bucer. apud Marlorat in loc. Janſen. concord. cap.94. Ludolphus de vita Chriſti, part.2. cap.7.*
[m] *Auguſtin. quæſt. Euangel. lib.2. cap.32. Ambroſe, Fulke, Culman, Panigarol. in loc.*
[n] 1.Pet.2.24. and *Eſay* 53.4.
[o] *Com. in loc.*
[p] *Lament.* 1.12.
[q] *Caietan. & Vega in loc. Conſule Thom. part.1. quæſt. 46. & 47.*
[r] *Auguſtin. de Trinit. lib.4. cap.13.*
[s] *Rom.4.25.*
[t] *Joh.* 20.19.

he came home, *he called together his louers and neighbours, saying vnto them, reioyce with me, for I haue found my sheepe which was lost: and so there shall be ioy in heauen ouer one sinner that repenteth, more then ouer ninetie and nine iust persons which need no repentance.* If we construe this clause (*which need no repentance*) of such as are iustified and stand in the state of grace, [u] neither God, nor Angels, nor men esteeme more a penitent sinner, then they doe of them that continue iust and godly: [x] for the greatest measure of grace requireth alway the greatest measure of our loue: but in this vnexpected alteration & happy change, there is a [y] newer occasion of ioy, and thankesgiuing to God in another kind, then for the perseuerance of the iust: as a [z] Captaine for the present reioyceth ouer one coward stoutly charging vpon his enemie, more then ouer ninetie nine tall souldiers who neuer forsooke the field: and as a ploughman in a sudden motion reioyceth ouer one bad acre that brings him a good crop, more then ouer all the rest of his land: or as [a] *Aquine*, an hundred markes bestowed vpon a begger, is a greater gift then if it had been giuen vnto a King. And thus (as [b] *Cyprian* obserued) Christ speaking to mans capacitie, sheweth here that the conuersion of euery sinner is exceeding acceptable to God.

But alas, [c] *all we like sheepe haue gone astray*, we haue turned euery one to his owne way from the pathes of God; all therefore need Christ to fetch vs home: *all need repentance, for there is* [d] *none righteous; quis illa genere vna est, non specie*, saith *Ambrase* vpon the place: by this one sheepe is meant all such as are saued by Christ, it is one in kind, but not in particular: for all *are* [e] *one bodie, but many members.* I subscribe therfore to their iudgement, who by such as need no repentance, vnderstand hypocriticall Iustitiaries, hauing such an high conceit of their owne puritie, that they thinke they need not amendment: and so there is greater reioycing in heauen ouer one penitent sinner, then ouer many such impudent Saints.

[u] *Rhem. in loc.*

[x] *Thom. part. 1. quæst. 20. art. 4.*

[y] *Caietan. & Iansen. in loc.*

[z] *Gregor. hom. 34. in Euangel.*

[a] *Vbi supra.*

[b] *De duplici Martyrio.*

[c] *Esay 53. 6.*

[d] *Rom. 3. 10.*

[e] *1. Cor. 12. 12.*

First,

First, the glorious Angels haue ioy, for that they see so good fruit of their [f] ministerie. Secondly, for that their number is [g] encreased, and so the moe the merrier: againe, the whole Trinitie reioyceth at the conuersion of a penitent; God the Father, Sonne, and holy Ghost.

An earthly father hath ioy when his sonne is conceiued: as [h] *Abraham* reioyced at the conception of *Isaak*: when hé is borne; so [i] *Zacharias* at the birth of S. *Iohn Baptist*: when he is growen vp and standeth at the table, Psal. 128.4. So God our heauenly Father hath ioy when a man is made his child, begotten and borne by the seed of his word, especially when hee comes home to [k] eate bread at his table in his house.

God the Son likewise doth ioy: first, in seeing such a good effect of his passion, implied in the parable of the lost sheep. Secondly, for that his image decayed in man is restored fully, described in the parable of the lost groat. Thirdly, for that his [l] brother which was lost is found againe, declared in the parable of the lost child. Lastly, God the holy Ghost hath ioy, for that the [m] dens of Satan and [n] instruments of sinne, from one iniquitie to another, are now become his sanctified [o] members, his dwelling [p] houses, his holy temples, 1 Cor. 6.19.

The Church of God on earth hath her part in this heauenly reioycing also: [q] *Qui sunt isti pater, pastor, & mulier? nonne Deus pater, Christus pastor, mulier Ecclesia? Christus te suo corpore vehit, qui tua in se peccata suscepit; quærit te Ecclesia, recipit pater.*

[r] Three things moue men to compassion: { Simplicitie. Propinquitie. Necessitie.

So these three moue God to pitie: first, our simplicitie, noted in the parable of the lost sheepe, which is a silly creature. Secondly, our propinquitie, signified in the parable of the lost groat, for a Christian hath Gods Image, and beares Christs name. Thirdly, necessitie shewed in the parable of the lost sonne: *How many hired seruants at my*

[f] *Hebr.* 1.14. *Psal.* 91.11.
[g] *Matth.* 22.30.
[h] *Gen. cap.* 18. & 21.
[i] *Luke* 1.
[k] *Luke* 14.15.
[l] *Psal.* 22.22. & *Heb.* 2.17.
[m] *Luke* 11.14. 15.
[n] *Rom.* 6.19.
[o] 1. *Cor.* 6.
[p] *Heb.* 3.6.
[q] *Ambros. com. in locum.*
[r] *Ludolphus de vita Christi. part.* 2. *cap.* 7.

my farthers haue bread enough, and I die for hunger? O ſweet Ieſu who diddeſt leaue the glorious Angels in heauen, the damned ſpirits in hell, the iuſt men on earth, and cameſt into the world to call ſinners only to repentance; ſeeke me thy loſt ſheepe, ſaue me thy loſt ſon, that there may be mirth on earth, and reioycing in heauen ouer one ſinner that repenteth, more then ouer ninetie nine which need no repentance.

The Epiſtle. Rom. 8. 18.

I ſuppoſe that the afflictions of this life, are not worthy of the glorie which ſhall be ſhewed vpon vs.

[r] 2. Pet. 3. 16.

[t] See *Melanct hon. argument. & diſpoſit. orat. epiſt. ad Rom. tom. 4. fol. 3. & Pet. Martyr. præfat. com. ad Rom.*

[u] *Sarcerius in locum.*

[x] 1. Cor. 2. 2.

[y] *Cowper. in loc.*

SOme things in the writings of S. *Paul* are [r] hard to be vnderſtood: This Epiſtle containing the [t] chiefe myſteries of all Diuinitie, ſo difficult as any: this Scripture more darke then other parts of this Epiſtle: [u] whether we conſider the matter, or the words. It is a tract of eternall glorie which is not fully [x] reuealed vnto vs here, but ſhall be *ſhewed vpon vs* hereafter: and it hath a phraſe or two not vſed [y] elſewhere throughout the whole Bible: but leauing curious and criticall annotations vnto ſuch as liſt to reade (*Auguſtin. lib. quæſt. 83. quæſt. 67. & lib. expoſit. quarund. propoſition. ex epiſt. ad Rom. Ambroſ. epiſt. 21. 22. Hieron. com. in loc. & epiſt. ad Auitam, tom. 2. fol. 153. Caluin. Inſtitut. lib. 2. cap. 1. §. 5. & lib. 3. cap. 25. §. 2. Sixt. Senen. Bibliothec. lib. 6. annot. 245. & 340. Theophylact. Oecumen, Primaſius, Anſelme, Aquin, Caietan, Eraſmus, Peter Martyr in loc.*) I will according to my accuſtomed breuitie, ſelect a few moſt vſefull obſeruations to ſtrengthen vs againſt vnbeliefe and misbeliefe.

[z] *Melanct hon. Tileman. Royard. in loc.*

Our Apoſtle then in the text read, comforteth all ſuch as are vnder Chriſts croſſe by [z] three reaſons eſpecially:

The

The first is taken fró the blessed end of our afflictions and happy [a] *Catastrophe*, vers. 18. wherein obserue,

Who speakes, *I suppose.*

What is spoken, *the afflictions of this life not worthie of the glorie which shall be shewed vpon vs:* insinuating [b] foure excellencies in the

Celestiall reward:

1. Dignitie, for that it is *a glorie.*
2. Eternitie, not a present, but a glorie which *shall be.*
3. Claritie, for that it shall be *shewed.*
4. Verity, so that it shal not onely be reuealed vnto vs, but also *reuealed in vs*, or *shewed vpon vs.*

[a] *Martyr. in loc.*
[b] *Aquin. in loc.*

The second argument is from the communion of sufferers, [c] *Euery creature feruently desireth and hopeth for our redemption*, yea *groaneth with vs, and trauelleth in paine together:* and therefore let vs not be discouraged in our affliction hauing so great company:

Solamen miseris socios habuisse doloris.

[c] *Aspice venturo lætentur vt omnia seclo. Virgil. Eclog. 4.*

The third argument is from the paterne and patience of the blessed Apostles, and other deere children of God: *Not only the creature, but also we which haue the first fruits of the spirit, mourne in our selues and wait for the adoption of the children of God*, euen *the deliuerance of our bodies:* and therefore hauing so good company, let vs [d] chuse rather to suffer aduersitie with the people of God, then to enioy the pleasures of sinne for a season.

[d] *Heb. 11. 25.*

I suppose.] The [e] Wise man saith, *He that hath good experience can talke of wisdome. Paul* then hauing tried both; *affliction*, as [f] being in labours more abundant, in stripes aboue measure, in prison more plenteously, in death oft, in perils of waters, in perils of robbers, in ieoperdies of his

[e] *Ecclesiasticus 34. 9.*
[f] *2. Cor. 11.*

his owne nation, in ieoperdies among the Heathen, &c. *and glorie*, being [g] taken vp into the third heauen, and hearing words which cannot be ſpoken, which are not poſſible for man to vtter: I ſay, *Paul* who ſuffered more preſent affliction, and had ſeene more future glorie then vs all, out of his owne experience concludes, *I ſuppoſe*: the verbe [h] λογίζομαι, doth import thus much, After iuſt reckoning this is the ſumme which I collect and gather, or after long reaſoning I thus poſitiuely determine: ſo that it is not only *Pauls* opinion, or meere coniecture: but (as ſome [i] Popiſh interpreters obſerue with vs) his certaine knowledge, *That the paſſions of this life are not worthie the glorie which ſhall be ſhewed vpon vs.*

The firſt excellency noted in our felicitie which in the world to come ſhall be reuealed, is, that it is *a glorie*; the [k] very name whereof is acceptable, for what would not a Heathen man do to winne glorie? [l] *Q. Mutius Sceuola* burnt his owne hand for ſtriking amiſſe: *Curtius* in glittering armour and well mounted on his horſe, caſt himſelfe into a gulfe to deliuer his countrie from the plague: *Brutus* alſo being ambitious of honor, to preſerue the liberties of his natiue ſoyle, neglected the liues of his owne ſonnes.

[m] *Vicit amor patriæ, laudumq́, immenſa cupido.*

If [n] Infidels endure ſo much affliction only for a puffe of a little vaine-glorie; what ought a Chriſtian to ſuffer for [o] *a farre moſt excellent and eternall waight of true glorie?* The burgeſſes of Hieruſalem aboue be not of baſe linage, but truly noble; for by their [p] ſecond birth all of them are the [q] ſonnes of God, and [r] brothers of the Lord Ieſus. The citizens of Tyrus are deſcribed by the Prophet [ſ] *Eſay* to haue bin companions vnto Princes; but in that heauenly Hieruſalem euery citizen is a crowned King, and none but Kings are free-men of that incorporation, knit among themſelues by the bond of one ſpirit into ſuch an holy communion, as that euery one of them accounteth the glory of his brother an increaſe of his owne glorie:

g 2. *Cor.* 12.

h Dr. *Fulke* defence of Eng. tranſlations againſt *G. Martin. cap.* 9 *ſect.* 1. *Idem Martyr & Beza in loc.*

i *Anſelmus & Caietan. in loc.*

k *Theophylact.*

l *Tertullian. lib. ad Martyr.*

m *Virgil.*

n See S. *Auguſtin. de Ciuit. Dei. lib.* 5. *cap.* 18. *& Martyr. in locum.*

o 2. *Cor.* 4. 17.

p *John* 3. 3.

q *Rom.* 8. 14.

r *Heb.* 2. 17.

ſ *Cap.* 23. 8.

glorie: for it is not in heauen as vpon earth, heere the ioy of one doth occasion oft sorrow to another: heere the light of the Sunne doth darken the Moone; and the light of the Moone doth obscure the lustre of the Stars; heere when halfe the earth is illuminated, all the rest is in darknesse: but in heauen albeit [t] there *is another glorie of the Sun, and another glorie of the Moone, and another glorie of the Starres, one Starre differing from another in glorie:* yet the light of the one doth augment the light of another, the glorie of one shall be the glorie of all: [u] *Dispar est gloria singulorum, attamen communis lætitia omnium.*

[t] 1. Cor. 15. 41.

[u] Augustin. Medit. cap. 25.

2 This glorie is not now, but *shall be:* noting a secret opposition betweene the [x] present troubles of this life, which are but for a *now*, and the future ioyes of the next which endure for euer: *our light affliction which is but for a moment, causeth vnto vs a farre most excellent and eternall weight of glorie,* 2. Cor. 4. 17. And as the crosse *which is now* comes short of that crowne *which shall be*, both in weight and eternitie: so the pleasures of sin continuing but for a season, are not of any worth to be compared with that infinit weight of eternall wrath due to them. As the seuen yeeres of famine in Egypt [y] did eate vp the former seuen yeeres of plentie: so shal the endlesse paines of the reprobate make all their former pleasure to be forgotten, the day will come wherein they will say, *we haue no pleasure in them.*

[x] Oecumenius in locum.

[y] Genes. 41. 30.

3 We note the claritie of this glorie, [z] for that it shal be *reuealed* or *shewed vpon vs*: it was from [a] euerlasting prepared for vs, but it is not as yet possessed of vs: indeed [b] *we are now the sons of God, but yet it doth not appeare what we shall be;* [c] *for our life is hid with Christ in God, but when Christ which is our life shal appeare, then shal we also appeare with him in glorie.* [d] *Then the reprobate shall change their mind and sigh for griefe, and say, this is he whom we sometime had in derision, and in a parable of reproach; we fooles thought his life madnes, & his end without honor, but now is he coũted among the childrẽ of God, & his portion is among the Saints.*

[z] Theophylact. Oecumenius, Aquin.

[a] Matth. 25. 34.

[b] 1. Epist. Iohn 3. 2.

[c] Colos. 3. 3.

[d] Wisdome 5. 3.

Eternall happines is granted in our election, promiſed in our vocation, confirmed in our iuſtification, but not throughly poſſeſſed vntill our glorification: for [o] *while we are ſtrangers in the bodie we are abſent from the Lord: non quæras in via, quod tibi ſeruatur in patria* (ſaith [f] *Auguſtine*;) ſeeke not that in the way which is reſerued for thee till thou come to thy countrie. There is [g] a time to weepe and a time to laugh; heere the time is to weepe, *for* [h] *in the world ye ſhal haue affliction:* hereafter our mourning ſhall be turned into mirth, Ioh. 16.20. *for* [i] *they that ſow in teares ſhall reape in ioy.* Let vs therefore [k] poſſeſſe our ſoules in patience, [l] reioycing in the Lord alwaies, and againe, I ſay, reioycing. O taſte and ſee (ſaith [m] *Dauid*) how gratious the Lord is, bleſſed is the man that truſteth in him. If thou wilt draw me (quoth the [n] Church vnto Chriſt) we will run after thee, we will reioyce and be glad in thee. [o] *Si ſic bonus es ſequentibus te, qualis futurus es conſequentibus?* If thou Lord be ſo good to ſuch as ſeeke thee, what wilt thou be to ſuch as find thee? for we may be well aſſured that the firſt fruits of the ſpirit and earneſt of our heauenly inheritance, wherein our greateſt comfort conſiſts in this life, ſhall appeare as nothing, when that infinit maſſe of glory ſhal be broken vp and communicated vnto vs, according to that of our Apoſtle, [p] *When that which is perfect is come, then that which is imperfect ſhall be done away.*

Laſtly, [q] Diuines obſerue the verity or ſolidity of this glory, for that it ſhall be ſhewed *vpon vs*, or as other reade, *in vs*. Heere then is a remarkeable difference between the glory of a Chriſtian, and the glory of a worldling: [r] *the Kings daughter is all glorious within*; but the worldling is al glorious without. Now the [ſ] Philoſopher hath taught truly, that ciuill honor is not in the power of the perſon honored, but in the perſon honoring: and therefore the worldlings glorie depending vpon the breath of vaine men, and poſſeſſion of vaine matters, is altogether vncertaine: but the Chriſtians glorie, which

is

[o] 2. Cor. 5.6.
[f] De Sanctis. Serm. 46.
[g] Eccleſiaſtes 3.4.
[h] Ioh. 16.33.
[i] Pſal. 126.6.
[k] Luke 21.19.
[l] Philip. 4.4.
[m] Pſalm. 34.8.
[n] Cantic. 1.3.
[o] Bernard. Ser. 47. in Cantica.
[p] 1. Cor. 13.10.
[q] Aquin. Cajetan. Cowper.
[r] Pſalm. 45.14.
[ſ] Ethic. lib. 1.

is within, [t] cannot bee taken from him.

[t] *Iohn* 16.22.

First, this doctrine concerning our glorie to come, confutes euidently the popiſh opinion of merit: for there muſt be an equall proportion betweene the labour and the reward, where the labour deſerueth the reward: but there is a great diſproportion heere betweene our preſent affliction and future glorie, not only [u] *cognitione, ſed conditione:* the reward infinitly ſurpaſſing the work both in truth and in time. Therefore no paſſion or action can be worthie of the glorie which ſhall be ſhewed vpon vs: as their owne *Vatablus* doth reade; *non ſunt pares:* as *Arias Montanus, non ſunt dignæ paſſiones nunc temporis ad futuram gloriam:* as the *Rhemiſts*, according to the vulgar Latine, *the paſſions of this time are not condigne to the glorie to come.* For although a man could ſerue God moſt feruently for the ſpace of a thouſand yeeres, & ſuffer, if it were poſſible, ten thouſand deaths euen for Chriſts ſake, yet hee ſhould not deſerue to liue one halfe day in the courts of heauen, as their owne [x] *Anſelmus* ingeniouſly.

[u] *Gorran. in loc.*

[x] *De menſurat. crucis: §, naſcitur autem.*

This collection I find in the Commentaries of the moſt ancient [y] Fathers, as alſo ſtoutly maintained in our new writers: ſee Goſpell for *Septuageſima* Sunday, *Fulke in loc.* and defence of Engliſh tranſlation againſt *Martin. cap.* 9 from the firſt to the ſeuenth ſection: Doctor *Abbot* againſt *Biſhop, tit. merit. pag.* 667. Doctor *Morton* appeale *lib.* 2. *cap.* 11. §. 5.

[y] *Chryſoſtom. Theodoret. Oecumen. Primaſius.*

Secondly, this ouerthroweth [z] *Epicurus*, denying Gods prouidence, becauſe the wicked ſurfet in pleaſure while the godly ſuffer in paine: for there is another reckoning in another life, where the mirth of the one ſhall be turned into mourning, & the griefe of the other into glorie.

[z] *Melanct hon. in locum.*

Thirdly, the meditation of our felicity to come, ſhould thruſt out of our vnbelieuing hearts all doubtfull, and all carnall conceits of heauen; it is *a glorie*, not hidden as in this life, but *reuealed*, and ſo reuealed as that it is not only without vs, or vpon vs, but reuealed *in vs*, and that not for a now, but for euer.

Lastly, this should incite men vnder the crosse to runne with patience the race that is set before them, as being assured that their reward in heauen is a life, and such a life as is [a] eternall: a glorie, and such a glorie as is a [b] crowne of glorie: a kingdome, and such a kingdome as cannot be [c] shaken: it is an inheritance, and such an inheritance which is [d] immortall and fades not away. [e] Tell O man what thou most desirest? Is there any thing thou loues't better then life? Is there any better life then a life of glorie? Is there any greater glorie then a kingdome of glorie? Is there any surer kingdome then that which is thine by the right of an immortall and permanent inheritance? Yet all these things are prouided and reserued for them who patiently suffer with the Lord Iesus.

[a] *Rom.6.23.*
[b] *1.Pet.5.4.*
[c] *Heb.12.28.*
[d] *1.Pet.1.4.*
[e] *Cowper. in loc.*

Preached in *Holyngborne*, Ian. 15. an. 1610. at the funerall of Sir *Martin Barnham* Knight, who was in his time the diamond of his familie, the oracle of his acquaintance, *Romney* marshes eye, the glorie of his parish, and starre of those parts. Vpon whom Almightie God infinitly rich in mercie, bestowed in the gifts of the world, *good measure*; in the gifts of nature, *pressed downe*; in the gifts of grace, *shaken together*; in the gifts of glorie, now *running-ouer*.

Concerning the two subsequent arguments, if I haue spoken alreadie the truth and enough, embrace it; if not, I pray thee draw me with good reasons, and I will runne after thee further, as [f] *Augustine* in the like case. But in the meane while I will accuse my selfe with [g] *Origene*; *gratias ago Deo quod ignorantiam meam non ignoro:* yet excuse my selfe with the [h] Poet:

Non ego cuncta meis amplecti versibus opto.

[f] *Lib. 1. de Trinit. cap. 3.*
[g] *In Iosuam.*
[h] *Virgil. 2. Georgic.*

The

The Gospell. Luke 6. 36.

Be yee mercifull as your father also is mercifull, &c.

CHrists excellent Sermon preached in the [i] champion of the Mount vnto his [k] newly chosen Apostles, hath [l] two principall parts, one concerning the Gospell, another expounding the Law. This our text is parcell of the second part, to wit, an [m] abridgement of all his long discourse touching loue, wherein he doth exhort all his followers vnto mercifulnesse:

- By
  - Precept, *Be ye mercifull*, in
    - Abstaining from iniurie,
      - *Iudge not, condemne not*, amplified, vers. 41. 42.
    - Doing good
      - *Forgiuing*, vers. 37.
      - *Giuing*, vers. 38.
  - Paterne, *as your Father is mercifull*, in
    - Vnderstanding, *a perfect master, and not a blind leader of the blind*, vers. 36. 40.
    - Affection, euer readie to giue and forgiue, *kind vnto the vnkind.*
  - Promise, *Iudge not, and ye shall not be iudged, condemne not, and ye shall not be condemned, forgiue, and ye shall be forgiuen, giue and it shall be giuen vnto you:* recompencing euery point of our mercie with a greater portion of his grace.

Be yee mercifull] He saith, [n] *este ote, non fingite*, not only seeme but shew your selues merciful in deed and in truth, as S. *Iohn* expounds his Master, 1. Epist. chap. 3. vers. 18. The [o] *Romans* vsually painted friendship with her hand on her heart, signifying that a true friend should haue nothing in the circumference of his lips, which at the first came not from the center of his loue: saluting, iudging, giuing, forgiuing from the heart. Hypocrites are so pre-

[i] See S. *Augustin. de consensu Euang. lib. 2. cap. 19. & Maldonat. in Mat. 5.* reconciling *Matthew* and *Luke.*

[k] *Luke 6. 13.*

[l] *Zepper. con. 1. in Euang. Dom. 4. post Trinit.*

[m] *Luther. postil. maior in loc.*

[n] *Ferus Serm. 1. Dom. 5. post Pentecost.*

[o] *Fagius com. in Apothegm. Rab. cap. 5.*

cise, that comedies and other like pastimes are reputed by them either hellish or heathenish; and yet by their good leaue, themselues are the greatest stage-keepers, and the most vsuall maskers in the whole world: as [p] *Augustine* and [q] *Ambrose* speake, *Theatricall actors of other parts and persons*, appearing in [r] sheeps cloathing, whenas inwardly they bee rauening wolues. If a distressed neighbour come to their gate, they will shew him more Diuinitie then humanitie, cloying his memorie with texts against idlenesse and beggerie, but I warrant you, not ouercharging his stomacke with meat against hunger: and for that *a Papist will rather lose a penie then a pater noster*; they to crosse the superstitious in all their damnable positions, are more willing to giue *a pater noster then a penie*. The wicked will giue *panem promptuarij*, but they forsooth are so mercifull as to giue *panem sanctuarij*: as if an hungrie soule were like [s] *Charles* of *Prage*, who supped oft with a few sentences and arguments in the schoole.

Againe, Christs *estote* makes against apish courtiers, as being more curious to salute, then carefull to salue their brethren. That old fashion of saluting hand in hand is left, and now embracing one another we cast armes in armes: but (as one well obserued) *an handfull of that old friendship is better then an armefull of the new curtesie*. This fault heretofore was vpon the point a courtier onely, but now citizens and countrimen too can [t] *speake friendly, imagining mischiefe in their heart*. Howsoeuer they seeme to be like *Plato*, who was accounted an [u] hony mouth, or *Bernard*, so called [x] *quasi bona nardus*, as sweet as spicknard: or *Theophrastus*, so termed for his heauenly language: yet if you wil examine their actions, you shal find them as faithlesse as *Peter*, denying their master, as treacherous as *Iudas*, betraying their Lord, as cruell as *Doeg*, slaying their Priests, as malicious as *Cain*, killing their brother, as vnnaturall as *Nero*, murthering their mother: [y] *in ore mellè lingua sita at q; orationes lacteæ; corda sunt felle lita*

[p] *De Ser. Dom. in monte, lib. 2. in principio.*
[q] *Lib. de Elia, cap. 10.*
[r] *Matth. 7. 15.*
[s] Dr. *Humfred. in vita Juelli. pag. 26.*
[t] *Psalme 28. 3.*
[u] *Ficinus in vita Platonis.*
[x] *Epitaph. Bernard. in fine operum.*
[y] *Plautus in Truculento, act. 1.*

lita atq; acerbo aceto: so that we may conclude with [z] *Bernard, periculosa tempora iam non instant, sed extant:* the dangerous daies foretold by [a] Christ, wherein our charitie should wax cold, are not instant only, but extant.

[z] *De considerat. lib.1.*

[a] *Matth.24.12.*

As your Father is mercifull] *Adam* aspiring to be like God in knowledge, was cast out of Paradise: Lucifer aspiring to be like God in maiestie, was cast out of heauen; but by coueting to be like God in goodnesse and loue, neither man nor Angell, neuer did nor shall transgresse. *As*, in the text, is a note of qualitie, not equalitie: we cannot equall God in loue; for alas all our mercifulnes is faint and finit, whereas his mercie towards vs is full and infinit: yet we must be [b] *followers of God as deere children*, imitating his example so fast as we can, and so farre as we may; louing one another as Christ loued vs, as for the manner, albeit we cannot for the measure. See Epist. 3. Sund. in Lent.

[b] *Ephes.5.1.*

Now God is
- Skilfull in *dirigendo*, being a perfect master.
- Pitifull in *corrigendo*, not [c] breaking the bruised reede, nor quenching the smoaking flax.
- Bountifull in *porrigendo*, giuing to all [d] bread and [e] breath and all things.

[c] *Matth.12.20.*

[d] *Matth.6.11.*
[e] *Acts.17.25.*

According to this copie we must draw the lines of our life, not iudging any *but in* [f] *long suffering and doctrine,* [g] *doing good vnto all, especially to such as are of the houshold of faith:* in giuing we must be so mercifull as Christ, [h] *who laid downe his life for vs:* in forgiuing readie to pardon euery man, *euen as God for Christs sake forgaue vs*, Ephes. 4.32.

[f] *2.Tim.4.2.*
[g] *Galath.6.10.*
[h] *1.Iohn 3.16.*

Iudge not] [i] He doth not heere simply forbid to iudge, but rather instruct how to iudge. He doth not infringe the publike iudging of the Pastor, or Prince: not of the Pastor, for his Apostle [k] *Paul in his name*, did excommunicate an incestuous Corinthian, and it was his owne canon elsewhere, *die Ecclesiæ*, Matth.18.17. and as for the

[i] *Hieron. in Matth.7.*

[k] *1.Cor.5.4.*

ciuill Magiſtrates authoritie to iudge. [l] God commanded *Moſes* to *prouide men of courage, fearing God, and hating couetouſneſſe, and to place them rulers and Iudges ouer his people:* ſtrictly charging all men vnder the Goſpell alſo, to [m] *ſubmit themſelues vnto ſuperiour powers.* Neither doth he condemne priuate iudging of our ſelues and other vpon ſufficient ground: not of our ſelues; for *euerie man muſt examine himſelf,* ſaith *Paul;* and therefore whereas our bleſſed Sauiour heere, *Iudge not, and ye ſhall not be iudged:* he not confounding, but expounding his maſter; [n] *if we would iudge our ſelues we ſhould not be iudged.* It is lawfull alſo to paſſe our iudgement of other in ſome matters, and at ſome time; for if a brother offend thee, ſaith [o] Chriſt, *tell him his fault betweene thee and him alone;* if he will neither *heare thee nor the Church, hold him as an Heathen man and a Publican.* The ſinnes of ſome men (as [p] *Paul* ſpeakes) *are open before hand, and go before vnto iudgement:* and therefore knowing ſuch by their [q] fruits, it is lawful to iudge and condemne them too, ſaying that a rancke Atheiſt obſtinately dying an Atheiſt is damned. If any matter appeare ſo manifeſtly, [r] *Woe to them that ſpeak good of euill and euill of good, which put darkneſſe for light and light for darkneſſe, that put bitter for ſweete and ſweete for ſower.*

[l] *Exod.* 18. 21. 22.

[m] *Rom.* 13. 1.

[n] 1. *Cor.* 11. 31.

[o] *Matth.* 18. 15.

[p] 1. *Tim.* 5. 24.

[q] *Matth.* 7. 16.

[r] *Eſay* 5. 20.

Our Sauiours meaning then is not (as [s] Interpreters generally note) to forbid all kinds of iudging, but only raſh and vncharitable cenſuring of our brethren: it is our part to commend in another euery thing which is apparant good, and to make the beſt of any thing which is doubtfull: as Chriſt conſtrueth himſelfe; we may not be curious in obſeruing, nor criticall in condemning *a mote in anothers eye, not ſeeing the beame that is in our owne eye:* we may not be forward to find peccadilioes in other, ouerſeeing groſſe faults in our ſelues. *Hypocrite caſt out firſt the beame that is in thine owne eye, then ſhalt thou ſee perfectly to pull out the mote that is in thy brothers eye.*

[s] *Auguſtin. de ſerm. Dom. in monte, lib. 2. Ianſen. concord. cap. 43. Ferus ſer. 4 Dom. 5. poſt Trinit. Chryſoſtom. Euthym. Anſelm. Caietan. Maldonat. in Matth. 7. & reliqui fere omnes in loc.*

Condemne not] If we iudge raſhly, let vs not proceed to condemne

condemne vncharitablie: [t] for he that ſeemeth in our eye reprobate, may be iuſt before God; or if to day bad, hee may to morrow be better: and therefore let vs not iudge, much leſſe condemne [u] before the time. S. [x] *Auguſtine* hath well obſerued, that raſh iudgement conſiſts in two things eſpecially; to wit, in cõdemning a man, & in condemning his meaning: as for example, thy neighbour is bountifull in relieuing the poore; thou ſeeſt his maundy, but thou knoweſt not his mind, and therefore condemne not his meaning: if afterward it be made manifeſt vnto thee, that he beſtowed his almes not out of true charitie, but out of vaine glorie; yet condemne not vtterly the man, he may liue long, and loue better: *non ergo reprehendamus ea quæ neſcimus quo animo fiant, neque ita reprehendamus quæ manifeſta ſunt vt deſperemus ſanitatem.* Here then the Goſpell is expounded in the Epiſtle, *Iudge not, condemne not, ſaith Chriſt in the one*; becauſe *it doth not appeare who be the ſonnes of God in this life, ſaith Paul in the other.*

Forgiue, and it ſhall be forgiuen, giue, and it ſhall be giuen vnto you] Our iuſtification before God is not by theſe good workes, as the Papiſts ordinarily note; but only by faith in Chriſt, as the Scripture teacheth [y] elſewhere: yet becauſe iuſtifying faith is *operatiue working through loue*, Galath. 5. 6. this giuing and forgiuing are [z] ſignes and ſeales of our faith: hereby we *make* [a] *our calling and election ſure, knowing that we are tranſlated from death vnto life, becauſe we loue the brethren*, 1. Ioh. 3. 14. See Epiſt. 2. Sun. after Trinit. and the Goſpell on all Saints day.

The mercifulnes of God in forgiuing is great in reſpect of

Debtor [b], for man offending vs is but our mate, but God whom we treſpaſſe is our maker.

Debt, our neighbours debt vnto vs is but *an hundred pence*, but our debt to God is *ten thouſand talents*, as Chriſt in the parable, Matth. 18. 24. 28. Now then if a [c] debter owing thee but an hundred pounds, and hauing

[t] *Anſelm. in Matth. 7. & Luther. in loc.*

[u] 1. *Cor.* 4. 5.

[x] *Vbi ſupra.*

[y] *Habac.* 2. 4. *Rom.* 5. 1. *Galath.* 2. 16.

[z] *Luther. poſtil. maior in loc. ſignum & ſigillum.*

[a] 2. *Pet.* 1. 10.

[b] *Auguſtin. in Pſalm.* 54.

[c] *Vega in Euangel. Dom.* 1. *poſt Trinit.*

hauing a band of thine in his hands of a thousand, should out of his loue say, forgiue me the lesser debt, and I will forgiue you the greater summe, thou wouldest entertaine his kind offer greedily: yet such is the case between God and thee, forgiue but a peny, and you shall be forgiuen a pound, forgiue but an hundred, and you shall be forgiuen a thousand: forget but a mote, forgiue but a mite, and God will forgiue thee a masse yea a mine.

Good measure, and pressed downe, and shaken together, and running ouer] He [d] that seeketh good things getteth fauour, but he that seeketh euill it shall come vnto him: all men for the most part loue the mercifull, and loath a miser: but albeit inconstant men oft proue ingratefull, [e] *rewarding euill for good*; almightie God is euer so good as his word, [f] yea better then his promise, giuing to such as giue, [g] *an hundred fold now at this present, and in the world to come eternall life*. They that sow sparingly, shall reape also sparingly; but they that sow liberally shall reape liberally, 2. Cor. 9. 6. Prou. 11. 24. and 28. 27. Deut. 24. 19. In a word, God giueth vs [h] *good measure*, in the gifts of the world; [i] making our garners full and plenteous with all manner of store: *pressed downe* in the gifts of nature; giuing vs health and strength of bodie, teaching our hands to warre and our fingers to fight, [k] making our feet like Harts feet, and our armes able to breake a bow of steele: *shaken together* in the gifts of grace; *running ouer* in the gifts of glory: for all that we can giue or forgiue to men, is not worthie of the glorie which shall be shewed vpon vs: and [l] heere the Gospell and Epistle meet againe.

d Prou. 11. 27.

e Psalm. 35. 12.

f Augustin. ser. 99. de Temp. Maiora tribuit quam promittit.

g Marke 10. 30.

h Postil. cum glossis & figuris in locum.

i Psal. 144. 13.

k Psal. 18. 33. 34.

l Vide Ferum ser. 2. Dom. 5. post Pentecost.

The Lord of his infinit goodnes encrease and multiplie vpon vs his mercie: that he being our rule and guide, we may so respect his holy word, and expect his heauenly reward, that passing thorough things temporall, we lose not finally the things eternall: Amen.

The

The Epistle. 1. Peter 3. 8.

Be ye all of one mind and one heart, &c.

THe [m] *Roman Missall* addeth heere the words *in oratione*: but as their owne [n] Iesuit censureth aptly, *propter vsum Ecclesia non est mutandus vsus scripturæ*: we may not alter the text to fit our turne. The vulgar Latine hath *in fide*: whereupon *Aquine, Lyranus, Hugo, Carthusianus,* and many moe popish Interpreters haue construed this of faith: [o] as far from the matter as the blind mans arrow from the marke. The Church of England translates according to the word [p] original, [q] *in conclusion,* or [r] *finally*; so the most accurate Papists: *Emmanuel Sa* reades, *denique, Caietan* and *Lorinus, in fine, Vatablus, in summa.* The *Rhemists* according with them all, *in fine all of one mind:* for S. *Peter* hauing deliuered many precepts appertaining to many particular persons in the former part of this Chapter, he commeth in our text to set downe [s] generall rules, as a summe of all summes in grosse, belonging to all men, in all matters, instructing vs

how to { Do good, *be ye all of one mind,* &c.
Suffer euill, *not rendring euill for euill, or rebuke for rebuke.*

All which he doth inforce by two principall arguments especially:

From our { 1. Calling, vers. 9. *knowing that ye are thereunto called, eue that ye should be heires of the blessing.*
2. Comfort. { Eternall, *he that doth long after life, and loueth to see good daies, let him refraine his tongue frō euil.* v. 10. 11.
Internall, *the eyes of the Lord are ouer the righteous:* v. 12. *& therfore be not afraid nor troubled, but sanctifie the Lord God in your heart,* vers. 14. 15.
External, *who is he that wil harme you if you follow that which is good?* v. 13.

Be

[m] *Dom. 5. post Pentecost.*
[n] *Lorin. in loc.*

[o] *Erasmus annot. in loc. Nihil huiusmodi Petrus aut sensit aut scripsit.*
[p] Τὸ δὲ τέλος.
[q] *Bib. Hen. 8.*
[r] *Bib. Elizab. & Geneua.*

[s] *Aquine, Sarcerius, Caietan, Caluine.*

Be ye all of one mind and of one heart] Concerning *vnanimitie*, ſee Epiſt. 1. Sund. in Lent, and Epiſt. on Whitſunday: concerning *brotherly loue*, ſee Epiſt. 3. Sunday after Eaſter: concerning *pitie*, Epiſt. 2. Sunday after Epiphanie, and Epiſt. 2. after Trinit. concerning *meekenes*, Epiſt. 3. Sunday after Trinit. Only note by the way, that in this excellent catalogue meekneſſe is the laſt, and vnanimitie the firſt vertue; for without [t] loue we could not haue the reſt, and without [u] humilitie we cannot keepe the reſt.

[t] 1.Cor.13.4.5.

[u] *Aquin. & Marlorat. in loc.*

Not rendring euil for euil, or rebuke for rebuke] In deed, *not euill for euill:* in word, *not rebuke for rebuke:* for as [x] one doth gloſſe the text, *Reddere bonum pro bono humanum, reddere malum pro malo belluinum, reddere malum pro bono diabolicum, reddere verò bonum pro malo diuinum:* it is the part of a man to render good for good, it is the part of a beaſt to render euill for euill, it is the part of a diuell to render euill for good, but it is the part of Gods child to render good for euill. See Epiſt. 3. Sunday after Epiphanie.

[x] *Royard. hom. 1. in loc.*

But contrariwiſe bleſſe, knowing that yee are thereunto called, euen that ye ſhould be heires of the bleſſing] The [y] Father of mercies hath [z] bleſſed vs with al ſpiritual bleſſings in heauenly things: he [a] called vs to this bleſſing in our election from all eternity, Matth. 25.34. *Come ye bleſſed of my Father, inherit ye the kingdome prepared for you from the foundations of the world:* & he calleth vs euery day to this bleſſing by the Goſpell of Chriſt, [b] *in whom all the nations of the world are bleſſed:* he bleſſed vs when we did curſe him, and [c] therefore let vs, imitating his example, bleſſe thoſe that curſe vs, that we may be the [d] children of our Father in heauen, ſuffering his Sunne to ſhine vpon the good and euill, and his raine to fall vpon the iuſt and vniuſt. This is our calling, and euery man ought, ſaith [e] *Paul*, abide in that vocation wherein he was called: a Chriſtian in this caſe muſt ſay to the ſonnes of *Belial*, as [f] *Balaam* once to the ſeruants of *Balak*, if Satan would giue

[y] 2.Cor.1.3.

[z] *Epheſ.*1.3.

[a] *Sarcerius in locum.*

[b] *Galath.*3.8.

[c] *Kilius collect. in loc. Idem Beza & Engliſh Gloſſ.*

[d] *Matth.*5.45.

[e] 1.Cor.7.20.

[f] *Numb.*22.18.

giue me *an house full of siluer and gold*, or as he vainly promised Christ, if he would and could giue me [g] *all the kingdomes of the world*, I cannot go beyond the word of the Lord my God to do lesse or more; seeing his will is that I should blesse, I may *not render euill for euill, or rebuke for rebuke.*

For he that doth long after life and loueth to see good daies] [h] The Doctors vsually construe this of eternall life: for the present is not indeed a life, but rather a death; in which are not good, but euill daies; according to that of the Patriarke *Iacob*, [i] *Few and euill haue the dayes of my life been.* So S. *Paul*, Ephes. 5. 16. *Redeeme the time, for the daies are euill:* and so S. *Augustine* in Psal. 33. *Semper mali dies in seculo, sed semper boni dies in Deo.* Yea but some will obiect, heauenly Hierusalem [k] *hath no need of the Sunne, neither of the Moone to shine vpon it, for Christ the Sunne of righteousnesse is the light of it:* how then are dayes in the world to come? [l] Answere may be, that our Apostle speakes in the plurall, insinuating the great light and eternitie which the Saints haue, [m] *for the iust shall shine as the starres for euer and euer:* heere we liue but a short day, *giue vs this day our daily bread;* but hereafter in the world to come we shall haue dayes, and those good dayes, and great dayes, euen such as shall haue no night. Or happily S. *Peter* heere spake plurally, to signifie that the Father of lights hath two daies, [n] one of grace, another of glorie. Thou canst enioy neither, except thou refraine thy tongue from euill and thy lips that they speake no guile.

[o] Other referre this to the ciuill life; for *if a man* [p] *seeke euill it shall come to him:* he that will not abstaine from iniuring others shall be paid home againe the [q] same measure. Doest thou desire to see good daies, and to leade in this present world a peaceable life, full of comfort to thy friends, and content to thy selfe, be not [r] a busie Bishop in another mans dioceese, but [s] studie to be quiet and to meddle with thine own busines: *refrain thy tongue from euill, and thy lips that they speake no guile, eschew euill, and*

[g] *Matth.* 4. 9.

[h] *Hieron. Augustin. Euthym. Turrecremat. Genebrard. in Psal.* 33. *Idem Aquin. & Lorin. in locum.*
[i] *Genes.* 47. 9.
[k] *Apocal.* 21. 23.

[l] *Aquin. in loc. & Euthym. in Psal.* 33.
[m] *Dan.* 12. 3.

[n] *Vitriacus apud Lorin. in locum.*

[o] *Sarcerius & Marlorat. in locum.*
[p] *Prou.* 11. 27.
[q] *Matth.* 7. 2.

[r] 1. *Pet.* 4. 15.
[s] 1. *Thess.* 4. 11.

and doe good, ſeeke peace and enſue it.

Let him refraine his tongue from euill] If thou doeſt loue to ſee good daies, performe good duties: [t] in word, *refraine thy tongue:* in deed, *eſchew euill and doe good:* in thought, *ſeeke peace and enſue it.* Refraine thy tongue from all euill ſpeaking in [u] general, and thy lips that they ſpeake no guile: in particular, refraine thy tongue from [x] ſlandering thy neighbour behind his backe, and thy lips from flattering him before his face. *Thy tongue* (ſaith *Aquine*) from open euill, and *thy lips* from ſecret hurt. This leſſon is hard, for the [y] tongue is an vnruly euill, full of deadly poyſon, it muſt be kept with a [z] watch, and with a [a] bridle, yea with [b] doores and barres.

It is recorded in [c] Eccleſiaſticall hiſtorie, that the reuerend Hermite *Pambo* being ignorant himſelfe, deſired another to teach him a Pſalme: who hearing the firſt verſe of the 39 Pſalme, *Dixi cuſtodiam*, I ſaid I will take heed to my waies, that I offend not in my tongue; would not ſuffer his tutor to proceed vnto the ſecond verſe; for (ſaith he) the firſt is leſſon enough: and excuſing himſelfe for not reſorting vnto his ſchoole-maſter in three moneths after, he confeſſed ingenuouſly, that as yet he had not learned well his firſt lecture: yea fortie nine yeeres after being asked of the ſame matter, his anſwere was ſtill the ſame, that as yet he had not fully kept this one leſſon, which is our leſſon heere, *refraine thy tongue*, &c.

Let him eſchew euill and do good] An [d] abridgement of the Law, whoſe negatiue part forbids all euill, and affirmatiue commands all that is good: now, ſaith S. [e] *Iames, he that faileth in one point is guiltie of all*: and therefore we muſt not onely decline that which is bad, but alſo [f] cleaue to that which is good: [g] ceaſing to do euill, learning to do well; [h] hating euill, louing iuſtice; [i] deſtroying vice, planting vertue. The [k] tree that bringeth not forth good fruit is hewen downe and caſt into the fire, [l] leaues are not ſufficient, it muſt not keepe the ground barren, Luk. 13.7. The ſlothfull and vnprofitable ſeruant hiding

t *Aquin. in loc.*

u *Euthym. in Pſalm. 33.*

x *Sarcerius in locum.*

y *James 3.8.*

z *Pſal. 141.3.*

a *Pſal. 39.3.*

b *Eccleſiaſticus 28.24.*

c *Tripartit. hiſt. lib. 8. cap. 1.*

d *Genebrardus in Pſal. 33.*

e *Cap. 2. verſ. 10.*

f *Rom. 12.9.*

g *Eſay 1.16.*

h *Amos 5.15.*

i *Hieron. in Pſal. 33.*

k *Matth. 3.10.*

l *Matth. 21.19.*

[m] hiding his masters talent in the earth, happily did eschew euill, and yet he was cast into vtter darknesse for that he did no good: *bonum enim non est defectus, sed effectus; neque ponitur in non officiendo, sed in proficiendo.*

Let him seeke peace and ensue it] *Inquirat,* [n] *id est intus quarat:* let him earnestly seeke it with all his heart, peace with God, [o] which passeth all vnderstanding; and peace with men, [p] if it be possible with all men. [q] *Inquirat affectu, sequatur effectu:* let him affectionatly seeke it, and effectually follow it; if thou see it going away, run after it, pursue it with eagernes, vsing all meanes possible that it depart not from thee: [r] *persequere donec assequaris,* insue it vntill thou canst enioy it.

For the eyes of the Lord are ouer the righteous] And therfore seeing the God of [s] consolation is euer ready to confound our enemies, and comfort vs in extremitie: *Be not afraid of any terror of them, neither be ye troubled, but sanctifie the Lord God in your heart.* In doing good there is a great labour, yet a greater reward: [t] *Grandis labor, sed grande premium esse quod martyres, esse quod Apostoli, esse quod Christus.*

Who is he that will harme you if you follow that which is good?] For [u] when the wayes of a man please the Lord, he will make his enemies at peace with him: or if we conuerse with such as will not haue peace; yet *happie are you when any trouble hapneth vnto you for righteousnesse sake:* your temporall harme shall occasion an eternall good; for [x] great is your reward in heauen; or as [y] *Augustine* most diuinely, *inimicus in terra geminat conuitia, tu in cælo lucra.*

[m] *Matth.* 25.25.

[n] *Glossa.*

[o] *Philip.* 4.7.
[p] *Rom.* 12.18.
[q] *Aquin. in loc.*

[r] *Em. Sa, in Psalm.* 33.

[s] 2. *Cor.* 1.3.

[t] *Hieron. epist. ad Eustoc.*

[u] *Prou.* 16.7.

[x] *Matth.* 5.12.
[y] *In Psal.* 54.

The

The Gospell. Luke 5.1.

It came to passe that (when the people pressed vpon him to heare the word of God) hee stood by the lake of Genezareth,&c.

IN this Gospell obserue the

- [z] Zealousnes of the people in hearing, vers.1. *They pressed vpõ him to heare the word of God.*
- [a] Carefulnes of Christ in teaching,
  - Affirming the truth in his word, wherein note
    - Circũstances of
      - Time, *when people pressed.*
      - Place, *on the water in a ship.*
      - Gesture, *hee sate.*
    - Substance, *hee taught the people.*
  - Confirming the same with a wõder, about which fiue points are regardable
    1. Christs cõmand, *launch out into the deepe,* &c. vers.4.
    2. *Peters* obedience, *Master we haue laboured all night and haue taken nothing, neuertheless at thy cõmand* &c. vers.5.
    3. The fishers agreeing, *they beckened to their fellows,*&c. vers.7.
    4. The miracle, *they incloſed a great multitude of fishes,* v. 6.
    5. The consequence of the miracle, *when Simon Peter saw this, he fell downe at Iesus knees,* saying, *Lord go from me, for I am a sinful man,* &c. vers.8.9.10.11.

[z] Pellican, Aretius, Zepper.

[a] Jansen. concord. cap. 16.

When

When the people preſſed vpon him] Our bleſſed Sauiour drew men vnto him in ſuch ſort, that neither his Maieſty, nor their miſerie, neither [b] hunger, nor [c] night, nor [d] ſtrangeneſſe of place, nor ſtraitneſſe of paſſage could keepe them from him: *vt magis irruerent quam rogarent, & medicinam ſalutis non ſperarent per humilitatis gratiam, ſed per importunitatis iniuriam*: as S. [e] *Ambroſe* doth gloſſe this text. They came to Chriſt, and comming *they preſſed vpon him*: and they preſſed *to heare*, and to heare *the word of God*. Whoſe [f] zealous diligence condemnes exceedingly the want of deuotion in many people, who being crop-ſicke, do not hunger after the righteouſnes of Gods kingdome, nor thirſt after the water of life; but loath the Goſpell of Chriſt, euen that heauenly Manna, which is the ſpirituall food of their ſoules. When the people preſſed, Chriſt preached: Hereby directing vs to ſtrike with the * hammer of his word while the zeale of our hearers is hot, *being* [g] *inſtant in ſeaſon and out of ſeaſon*.

And he entred into one of the ſhips which pertained to Simon It is a very common note, that *Simons* ſhip is a [h] type of the Church militant, floting in the waues of this troubleſome world. The politicians accuſe it of folly, the ſuperſtitious of hereſie, the ſchiſmaticall of idolatrie, the Iewes ieſt at it, the Separiſts run out of it, the Turkes deſpiſe it. In this ſhip Chriſt is toſſed, but the people ſtand on the ſhoare. The [i] Paſtor is expoſed to greater perill then his pariſhioners, if any tempeſt ariſe. [k] *Literally*: Chriſt taught in the wilderneſſe, in the citie, ſometime cõferring with [l] one, ſometime inſtructing multitudes, in the ſynagogue, in the ſtreets, on the land, in the water; in euery place where he came it was his meat and his drinke to do the wil of his Father, & therfore being here preſſed vpon, and oppreſſed with troups of auditors, he makes a ſhip his [m] pulpit, [n] that he might with greater cõuenience teach them. Euery man therfore muſt labour in his ſeuerall vocation and office to follow Chriſts example, doing ſo much good as he can at all times and in all places.

[b] *Marke* 8.2.
[c] *Luke* 4.40.
[d] *Luke* 4.42.
[e] *Serm.* 11.
[f] See *poſtil. Heming. & Ardens in loc.*
* *Ierem.* 23.29.
[g] 2. *Tim.* 4.2.
[h] *Ambroſ. vbi ſupra. Auguſt. quæſt. Euang. lib.* 2. *quæſt.* 2. *Beda, Tolet. in locum.*
[i] *Hemingius.*
[k] *Ambroſ. Ianſen. Caietan. in locum.*
[l] *Iohn* 4.
[m] *Zepper. con.* 2. *in locum.*
[n] *Toler. in loc. Idem Panigarolla ex Chryſoſtom.*

And prayed him that he would thrust out a little from the land] He did entreate who might haue commanded: hereby ſhewing his [o] meekeneſſe; as [p] alſo that *his* [q] *yoake is eaſie and his burthen light*: And laſtly, that no [r] ſeruice is acceptable to God, except it be done with our heart and good will cheereſully: Prou. 23. 26. *Myſtically*, Chriſt aduiſing *Peter* to *thruſt out a little from the land*, doth inſinuate that ſuch as do inſtruct the people muſt neither be ſhallow, nor yet too deepe in their doctrine: they muſt thruſt off from earth, and yet but a little: [s] *Vt nec terrena eis præcipiantur, nec ſic à terrenis in profundiora ſacramentorum recedatur vt ea penitus non intelligant.* Or as [t] other, he thruſt off a little from the land, to ſignifie that his fiſhing is not as our angling: we ſtāding on the ſhore draw fiſh out of the ſea, but he riding on the ſea caught men on the ſhore: for the Church his [u] plant is a tree turned vpſide downe, whoſe roote is in heauen, albeit her boughes are on earth.

He ſate downe] This geſture ſheweth his [x] Maieſtie, *teaching as one that hath authoritie*, Mark. 1. 22. as alſo that his words are [y] ſetled and ſure like to mount Sion which cannot bee remoued: *heauen and earth ſhall paſſe away* (quoth he) *but my words ſhall not paſſe away*, Matth. 24. 35.

And taught the people] Firſt he taught men, and then caught fiſh; [z] preferring the ſpirituall food before the corporall: he gaue both in due time; firſt a Sermon, and after a Salmon. It is ſaid in generall only, *that he taught*: [a] intimating that his inſtruction at this time and in this place, was ſuch as at other times and in other places. Now Chriſts other Sermons ſtood vpon two points eſpecially; repentance and faith: Repentance, Matth. 4. 17. *From that time Ieſus began to preach, amēd your liues for the kingdome of heauen is at hand*: Faith, Luk. 4. 18. *The Spirit of the Lord is vpon me, that I ſhould preach the Goſpell vnto the poore*, &c. This was the ſummarie pith of all his doctrine, and ought to be the ſubſtance of all our hearing & preaching. [b] For euery Chriſtian hath two contrarie natures, one

[o] *Theophylact.*
[p] *Beauxamis.*
[q] *Matth.* 8. 30.
[r] *Ponton.*
[s] *Auguſtin. vbi ſupra: & Gregor. Moral. lib. 17. cap. 14.*
[t] See *Panigarol. hom. in loc. part. 1.*
[u] *Eſay* 5. 7.
[x] *Auguſtin. de ſerm. Dom. in monte, lib. 1. Idem Bonauent. & Beauxamis in locum.*
[y] *Arboreus in locum.*
[z] *Sarcerius in locum.*
[a] *Marlorat. in locum.*
[b] *Perkins* tract how to applie Gods word: *ſect. 1. 2.*

one of the flesh, another of the Spirit; and that he may become perfect in Christ, his earnest indeauour must be to tame the flesh, and comfort the Spirit. The Law *is the* [c] *ministrie of death*, and so serueth fitly for the subduing of the flesh: and the Gospell is *the* [d] *power of God vnto salvation*, and serueth as aptly for the strengthning of the Spirit.

[c] 2.Cor.3.7
[d] Rom.1.16.

And when he had left speaking] [e] After his words hee comes to workes: hereby teaching that *our good deeds are the best glosse we can set vpon any text*. It is recorded in the stories of *England*, that [f] *Ethelburga* reclaimed her incontinent and lewd husband more with one example, then she could with infinit precepts: and that [g] *Egbertus* in a great difference concerning the celebration of Easter, was heard and embraced of each side, *Quoniam & doctor suauissimus, & eorum quæ agenda docebat executor deuotissimus.*

[e] Tolet.

[f] Malmesbur. de gestis regum Angl. lib. 1. ca. 2.
[g] Beda lib. 5. cap. 23. & Baronius annal. tom. 9. fol. 9.

Launch out into the deepe] Albeit euery good and perfect gift be from aboue; [h] yet we may not neglect ordinarie labor in our vocation. An husbandman must [i] haste to rise vp earely, late take rest, eate the bread of carefulnes, and then happily his ground shall stand so thicke with corne, [k] that it laugh and sing: then his [l] garners may be full and plenteous with all manner of store: then his sheepe may bring forth thousands, and ten thousands in his field; his oxen strong to labour, and no decay in his cattell. If the Preacher plant with *Paul*, and water with *Apollos*; in his doctrine plant, water in his exhortation; plant in the pulpit, water in the presse; plant in his instruction, and water in his conuersation; assuredly the Lord will giue an encrease: He shall inclose within the net of the Church a very great multitude of soules. Hee that hath an office must attend his [m] office, the sea-man ought to keepe his ship, and the tradesman his shop, vsing ordinary meanes and ordinary labour about these meanes; according t[illegible] the [n] Psalmist, *Thou shalt eate the labours of thine hands; O well is thee, and happy shalt*

[h] Culman. Marlorat. Zepper.
[i] Psal.127.3.
[k] Psal.65.14.
[l] Psal.144.13.
[m] Rom.12.7.
[n] Psalm.128.2.

thou be. First feare God, then labour, and so eat: if *Peter* will haue fish, he must *launch out into the deepe and let slip his nets.*

We haue laboured all night and haue taken nothing, neuertheless at thy commandement I wil loose forth the net]o Many things might hinder *Simon* in his faith and obedience. First, for that he was alreadie wearied, *we haue laboured.* Secondly, for that Christ, as it might seeme, commanded a thing both hard and fruitlesse. Hard, because to *launch out into the deepe,* is more dangerous then to ride neere the shore. Fruitlesse, we haue laboured in the p fittest time, to wit, *in the night and all night, and yet haue caught nothing, neuertheless at thy command,* &c. q Ye sow much and bring in little; ye eat, but haue not enough; ye drinke, but are not filled; ye cloath you, but ye be not warme: because, saith the Lord, mine house is waste, and ye run euery man vnto his owne house. So *Peter* heere laboured in vaine till he tooke Christ into the ship with him; after at his word, and in his name loosing his net, he caught a great number of fishes. *It is the* r *blessing of the Lord that makes a man rich.* Against which rule two sorts of men offend especially, the faithlesse and the careless. The faithlesse, imagining that encrease of wine and oyle dependeth altogether vpon their owne wit, industrie, cunning, and sometime couin. Against this folly *Dauid* composed the 127. Psalme, *Except the Lord build the house, their labour is but lost that built it.* The careless, who neuer thinke on God in obtaining a blessing, nor thank God in vsing his blessing. s Let vs learne therefore by this present miracle, that euery man ought to labour in his vocation, and that the successe of his labour commeth only from God: for it is not said, t *duc in alium,* but *duc in altum:* insinuating that if Christ blesse *Simon,* hee shall euen with the same net, and in the same deep where he could take nothing, *inclose a great multitude of fishes.*

In [illegible] why the fishers of men labour much [illegible] yet catch nothing,

o See *Iacob. de Vorag. ser. 1. Dom. 5. post Trinit.*

p *Tolet. & Aretius.*

q *Haggai. 1. 6. 9.*

r *Prou. 10. 22.*

s *Hemingius.*

t *Tolet. & Maldonat. in loc.*

is either the fishes fault, or the fishers fault. The fishes fault, because[u] some are
- Craftie and will not,
- Slippery and cannot,
- Great and may not,
- Little and dare not.

[u] *Iacob. de Vorag. ser. 3. in loc.*

The worldling is so wise that he will not bite at the baite or come neere the net: the proud man holds *Peter* idle when he preacheth of humilitie: the wanton cannot indure so much as a text against incontinence: the miserable wretch accounts his Pastor vncharitable, when he makes a sermon against couetousnesse: he stoppeth his eares euen like the[x] deafe Adder, and will not heare the Charmer, although he charme neuer so sweetly: but what saith the Scripture; *the Lord*[y] *catcheth the wise in their owne craftines.* Such as will not be caught in their life, will they nill they, shall be caught at their death:[z] *Agree with thine aduersarie* (saith our Sauiour) *quickely whilest thou art in the way:*[a] that is, labour to be reconciled vnto God while thou liuest, and hast time to repent, lest God in his anger bring thee to the Iudge, which is Christ; and Christ deliuer thee to the goaler, which is the diuell; and the diuell cast thee into prison, which is hell: I tell thee thou shalt not depart thence till thou hast paid the vtmost farthing: and therefore better it is to bee caught in S. *Peters* net heere, then to be bound in euerlasting chaines hereafter.

[x] *Psalm. 58. 4.*

[y] *Iob 5. 13.*

[z] *Matth. 5. 25.*

[a] *Augustin. de serm. Dom. in monte lib. 1.*

Hypocrites are slippery like Eeles, and cannot be taken: a fisher cannot tell whether they be caught or noe; when *Peter* hath them inclosed in his net, and as hee thinkes in his hand sure, they will shew him a slipperie tricke:

Qui capit anguillam per caudam non capit illam.

Statesmen of eminent place may not be taken; it is policie for *Peter*, if he launch out into the deepe, and let slip his net, not to touch them. *I will get me to the great men and speake to them* (saith the Prophet[b] *Ieremie*) *but these men haue broken the yoke and burst the bonds*, as the great

[b] *Cap. 5. vers. 5.*

great flie breakes the cobweb. [c] The Kings of the earth ſtand vp, and the Rulers take counſell together, againſt the Lord and againſt his annointed, ſaying, let vs breake their bonds aſunder, and caſt away their cords from vs. And therefore *Paul* who was an excellent fiſher, and had thoroughly conuerted many, caught but a piece of King Agrippa. So the [d] text, *almoſt thou perſwadeſt me to become a Chriſtian:* almoſt is a great deale for ſo great a perſon: for [e] *not many noble, not many mightie, not many wiſe men after the fleſh are called:* One *Gamaliel* or two may bee caught among the wiſe, ſome few *Zachees* among the rich, happily *Nicodemus* among the Phariſies, a *Centurion* among the mightie, a *Theophilus* among the noble: mo would be caught if they were not too great to be taught. It was once ſaid by a [f] reuerend Father boldly: *The Kings Chaplaines are of the cloſet, and they muſt keepe his faults cloſe.* The leaſt ſinnes of the greateſt are like mount *Sinai* which may not be touched. And this I take to be the true reaſon why Princes are *veniſon in heauen*, a rare diſh, and why ſo tyrannous on earth, as our [g] Chronicles of *Ethelred, ſæuus in principio, miſer in medio, turpis in exitu.*

Laſtly, ſome fiſhes are ſuch minumes as that they dare not be taken: albeit they wiſh well vnto the fiſhers, and their fiſhing; yet they feare to come neere, leſt their hookes hurt them. If any perſecution ariſe for the truth in the ſhip, inſtantly they ſlip out of the net againe. Now [h] three ſorts of men ought to be great venturers, a ſouldier, an husbandman, and a merchant. Euery Chriſtian is Gods ſouldier, promiſing in holy baptiſme to fight vnder Chriſts banner againſt the world, the fleſh, and the diuell. He muſt therefore [i] *ſuffer affliction as a good ſouldier of Ieſus Chriſt.* Euery Chriſtian is an husbandman in Gods field, he muſt therfore venture his ſeed; for [k] *he that obſerueth the winde ſhall not ſow, and he that regardeth the clouds ſhall not reape.* Euery Chriſtian is a factor in Gods buſineſſe, Luk. 19.13. *negotiamini donec venero:* he muſt not

[c] *Pſalm. 2.*

[d] *Acts 26.28.*

[e] *1. Cor. 1.26.*

[f] *B. Latimer.*

[g] *Malmeſ. de geſt. R. Angl. lib. 2. cap. 10.*

[h] *Chryſoſtom.*

[i] *2. Tim. 2.3.*

[k] *Eccleſiaſtes 11.4.*

not therefore feare to put out his talent for his maſters aduantage. But howſoeuer ſome fiſhes are too great, and ſome too little, ſome too ſubtile, ſome too ſilly; yet we muſt *launch out into the deepe and let ſlip our nets.* It is Chriſts iniunction, and we muſt obey. [l] Such as ſay they will not preach, becauſe they ſee little fruit of their labours, are troubled with that God gaue them no charge of; and leaue that vndone God chargeth them with. And happily ſome fault may be found in the fiſhers alſo that nothing is taken, and that as we may gather out of the text in foure reſpects:

1. When they do not fiſh in a good place: namely, when they do not *launch out into the deepe.*

2. When they do not fiſh with good nets, *but broken.*

3. When they do not fiſh in a good time: to wit, *in the night*, and not in the day.

4. When they do not fiſh at Chriſts command: *in verbo Ieſu.*

First, the fiſhers of men ought to launch into the deep, [m] opening vnto the people *great myſteries of godlineſſe*, 1. Tim. 3. 16. ſpeaking vnto the [n] ſoule and conſcience. The multitude, & moſt for the multitude ſake, giue paſſage rather to that which is ſuperficiall, then vnto that which is ſubſtantiall: our time reſembling a riuer or ſtreame which carieth downe vnto vs that which is light and blowen vp, but ſincketh all that which is waightie and ſolide, & ſo while *Peter* fiſhes in the ſhallow plaſhes of moralitie, not in the deepe places of Diuinitie, no maruell if his taking be ſmall. The flant and froth of a faire phraſe without ſoundnes of argument, and depth of iudgement, is like the firſt letter of a patent, or limed booke, which though it hath flouriſhes at large, yet is it but a letter, and by reaſon of thoſe curious ornaments, not ſo well read as another plaine character. [o] *Pigmalions* frenzie is a good embleme of this vanitie; for words are but the images of matter; and except they haue life of profoundneſſe and quicke mention, to fall in loue with them,

[l] B. *Latimer*, Serm. at Stanford.

[m] *Ambroſ. ſerm.* 11.

[n] *Ambroſ. lib.* 3. *de Virgin. Idem Tolet. in loc.*

[o] Aduancement of learning, *lib.* 2.

them, is all one as to fall in loue with a picture.

Secondly, the fishers of men catch little when they fish with broken nets; and such are they who teach learnedly and liue lewdly: their accurate speech happily doth inclose many, but their ill example presently maketh holes in the net, and so they seldome draw men out of darkenes into light, out of the gulfe of the dead sea into the land of the liuing: and therefore they must *wash their nets*, as the fishers heere, and *mend them*, as *Iames* and *Iohn* [p] elsewhere.

[p] *Matth.4.21.*

Thirdly, when they fish *in the night*, [q] that is, in the darkenesse of their ignorance, not in the light of holy Scripture. [r] *They would be Doctors of the Law, and yet vnderstand not what they speake, neither whereof they affirme.* Or when they do not obserue the best hint and time: for if *Peter* will haue any fish, he must [s] *cast out the net on the right side of the ship:* he must [t] diuide the word of truth aright and teach dexterously.

[q] *Ferus serm.4. in locum.*
[r] *1.Tim.1.7.*
[s] *Iohn 21.6.*
[t] *2.Tim.2.15.*

Lastly, [u] when they do not fish in the word and in the name of Iesus. [x] *I haue not sent these* (saith the Lord) *yet they ran, I haue not spoken to them, and yet they propheſied.* He that is Gods ambassador must not deliuer his owne errand, but the [y] words of God, in the [z] name of God: for this (as [a] one notes) is to cast out the net on the right side of the ship.

[u] *Ardens, Fansen.*
[x] *Ierem.23.21.*
[y] *1.Pet.4.11.*
[z] *1.Thess.4.1.*
[a] *Maldonat. in Ioan.21.6.*

They inclosed a great multitude of fishes] Heere we may note Christs exceeding goodnes, and wisdome. [b] Goodnesse, in paying to *Peter* so great a fare for his ship. [c] Wisdome, for that he called a fisher by this extraordinarie draught of fish, as he did the *star-gazing-wise by a starre*, Matth.2.

[b] *Theophylact.*
[c] *Chrysostom.*

But their net brake] S. *Peters* fishing at the right side of the ship, Ioh.21.6. is a [d] type of the Church triumphant; for Gods elect are said to stand at his [e] right hand: but his fishing heere doth represent the Church militant, the draw-net whereof inclosеth [f] all kinds of things, the bad with the good; and therefore [g] schismatikes and heretickes

[d] *Gregor. in Euangel. hom.24. Rupert. & Maldonat. in Ioan.21.*
[e] *Matth.25.34.*
[f] *Matth.13.47.*
[g] *August. quæst. Euangel. lib.2. quæst.2.*

tickes *breake the net* and slip away; but the Lord knoweth [h] his, and no man shall [i] plucke them out of his hand; *rumpitur rete, sed nõ labitur piscis*, as venerable *Beda* notes vpon the place. The reprobate may breake the net, but not one of Gods elect shall perish.

[h] 2. *Tim.* 2. 19.
[i] *John* 10. 28.

And they beckened to their fellowes which were in the other ship, that they should come and helpe them, and they came] It is obserued truly, [k] that the people are like the sea, and the Preachers are like to wind: as the sea of it selfe would be quiet, if the winds did not moue and trouble it: so the people would be tractable, and peaceable, if seditious orators did not set them in agitation. When we desire they should draw with vs, they pull from vs; if we pull one way, and they draw another way, how shall we fill the ship with fish, the Church with Conuerts? It is confessed, at the least professed on each side, that both of vs are partners, and haue share in the fish: and yet because we first beckened and called them to vs, and they want power to fetch vs to them; either they draw not with vs, or else they draw against vs. And this (as [l] one said) is *a plaine quarrell betweene discretion and stomacke*. If peace-makers are blessed, assuredly such as plant by writing, and water by speaking the bitter roots of contention among vs, are most accursed. *Auicenna* reports out of *Rufus* an ancient Physitian, that there was a yong maid, who being fed and nourished long time with poison, liued her selfe in perfect health, and yet her venemous breath infected all those who came nigh her. Our Schismatickes happily find no great annoyance in their owne state, yet their breath vndoubtedly poisoneth other of more weak iudgement. For, alas, what shal silly fish do, when as they see S. *Andrew* row to the North, and Saint *Peter* call vnto the South: when they supplant one another, who should support one another?

[k] Aduancement of learning, *lib.* 2.
[l] Relat. of religion vsed in the West, *sect.* 26.

Whem [m] *Ioab* vnderstood that his enemies were encamped both before and behind him, he diuided his armie betweene himselfe and his brother *Abishai* with this direction:

[m] 2. *Sam.* 10.

direction: if the *Aramites* be ſtronger then I, thou ſhalt helpe me: but if the children of *Ammon* be too ſtrong for thee, I will come and ſuccour thee. So likewiſe I would to God our partners in S. *Andrewes* boate would aſſiſt vs in S. *Peters* ſhip againſt Atheiſts, and our helpe ſhould neuer be wanting vnto them againſt the Papiſts. O that all our armies and forces once might bee combined againſt our common aduerſaries. If it be poſſible (good Lord) let there be peace betweene the meſſengers of peace, the fiſhers of men, that helping one another mutually, both ſhips may be filled with fiſhes vntill they *be readie to ſincke*. The Goſpell and Epiſtle meete heere; for this preſident of vnitie doth excellently gloſſe the text in the Epiſtle, *be yee all of one mind and of one heart, louing as brethren.*

When Simon Peter ſaw this he fell downe at Ieſus knees, ſaying, Lord go from me, for I am a ſinfull man] [n] If *Peter* were ſo great a ſinner, he ſhould rather haue deſired to keepe with him his Sauiour, for the ſicke need a Phyſition: and therefore [o] ſome thinke that he ſpake this out of amazement, as not well conſidering what he ſaid: other, that it is an [p] humble ſpeech of a true [q] contrite: [r] Like to that of the Centurion, Matth. 8. 8. *Maſter, I am not worthie that thou ſhouldeſt come vnder my roofe.* Hence all men, eſpecially the fiſhers of men, may learne, when any good is done by their miniſtrie, not to magnifie themſelues, but glorifie God. For howſoeuer [s] *Paul plant and Apollos water, only God giueth encreaſe:* ſay with *Peter* humblie, *Lord go from me, for I am a ſinfull man*; that Chriſt may ſpeake to thy ſoule comfortablie, *feare not.* Concerning the words of Chriſt, *henceforth thou ſhalt catch men*, ſee Goſpell on S. *Andrewes* day.

[n] *Ardens.*

[o] *Maldonat.*

[p] *Ambroſe, & Euthymius.*

[q] *Sarcerius & Marlorat.*

[r] *Beaunamis.*

[s] 1. Cor. 3. 6.

The

The Epistle. Rom. 6. 3.

Know yee not that all we which are baptised in Iesus Christ, are baptised to die with him? &c.

SAint *Paul* in this Chapter mooues a question, and makes an answere. The question is, *Shall we continue in sinne that grace may abound?* vnto which hee doth answere:
- 1. With an *absit*, God forbid: for the [t] grace of God appearing, teacheth vs that we should deny vngodlinesse and worldly lusts.
- 2. With an argument, *How shall we that are dead to sinne liue yet therein?* A [u] dead nature cannot worke: such then as are dead to sinne may not, yea cannot, as dead, liue in sinne. So the Church in the [x] Canticles: *I haue put off my coate, how shall I put it on? I haue washed my feet, how shall I defile them againe?* He prooues his reason to be good,

in [y] respect of our life:
- Past, as *being dead and buried to sinne*, which is our mortification.
- Present, as *walking in a new life*, which is our viuification.
- Future, *beliening that we shall liue with him also*, which is our glorification.

Or as other, he doth argue from the [z] fruit and [a] end of holy Baptisme: namely, [b] repentance,

consisting in:
- Mortification:
  - Begun, which is *our dying to sinne*, vers. 3.
  - Continued and increased, which is *our burial*, vers. 4.
- Viuification, which is our arising from [c] *dead workes, and liuing vnto God in newnesse of life.*

Know ye not] [d] Hence we may learne, that in *Pauls* age the

[t] *Tit. 2. 11.*
[u] *Aquin. in loc.*
[x] *Cap. 5. 3.*
[y] *Gorran. in loc.*
[z] *Calvin. & Tileman.*
[a] Dr. *Fulke.*
[b] *Melanchthon. & Sarcerius.*
[c] *Hebr. 6. 1.*
[d] *Martyr.*

3459 a

the people well vnderstood the doctrine of the Sacraments, and other mysteries of holy beliefe. The which as it doth vtterly condemne the carnall Gospellers negligence; so confute sufficiently the learned Papists opinion of ignorance: for it is not, as they fondly conceiue, the mother of deuotion, but as the councell of [c] *Toledo* determined, *a grand-dame of all error.* It is our dutie so to learne Christ, and [f] grow in knowledge, as that being asked a reason of our hope, we may giue vp a verdict without an *ignoramus:* as S. *Peter* exhorteth in his first Epistle, chap. 3. vers. 15. And [g] *Gregorie* the great sitting in S. *Peters* chaire, *qui ea quæ sunt domini nesciunt, à domino nesciuntur.*

Baptised in Iesus Christ] We may not heere collect with [h] *Ambrose*, that it is sufficient to be baptised in the name of Christ, without any mention of the Father and holy Ghost. [i] For to be baptised in Christ, is to be baptised according to Christs institution, and that is, [k] *in the name of the Father, and of the Son, & of the holy Ghost.* Not implied onely, but expressed also: [l] for as the matter of Baptisme, so likewise the forme must be sensible. See *Lombard. 4. sent. dist. 3. §. de forma baptismi. Thom. ab Argentin. Altissiodor. & reliquos scholast. ibidem. Aquinat. vbi in margine. Mel. Can. loc. Theolog. lib. 6. cap. 8. Bellarmin. de Sacramento baptismi, cap. 3. §. præter hos errores. Apostol. Can. 49. & 50. apud Balsamon. fol. 119.*

Or as [m] other, to be baptised into the death of Christ, is to be baptised in the faith of his death: or as *Paul* expounds himselfe, *to be baptised into the similitude of Christs death.* He speakes not of the forme of Baptisme: but of our [n] conformitie to Christ by Baptisme. For [o] *all that are baptised into Christ, haue put on Christ:* [p] *euery where bearing about in their bodie the dying of the Lord Iesus.*

Now the custome in old time was to dippe, and as it were to diue the whole bodie of the baptised in the water: as may be shewed in the monuments of the [q] Ecclesiasticall histories, as also by the register of Gods owne record:

[c] *Con. Toletan. 4. Can. 24.*
[f] *2. Pet. 3. 18.*
[g] *In Pastorali, lib. 1. cap. 1.*
[h] *De Spirit. sanct. lib. 1. ca. 3.*
[i] *Martyr. in loc. & Mel. Can. loc. Theolog. lib. 6. cap. 8.*
[k] *Matth. 28. 9.*
[l] *Thom. 3. quæst. 66. art. 6. & Caietan. ibidem.*
[m] *Ardens.*
[n] *Ambros. de Sacrament. lib. 2. cap. 7. & Aquin. in loc.*
[o] *Galath. 3. 27.*
[p] *2. Cor. 4. 10.*
[q] *Magdebur. cent. 1. lib. 2. col. 197.*

record: for *Iohn* the Baptist is said to haue baptised in Enon beside Salim, [r] *because there was much water there.* And S. *Luke* reports, Acts 8.38.39. that the great *Eunuch of Æthiopia went into the water, and came out of the water at his Baptisme.* For this cause the sacred fonts in our Churches are so large, [s] that the Minister at his discretion according to the temper of the weather, and strength of the child, might either dip it in the water, or else powre water vpon it. For charitie and necessitie may dispense with Ceremonies, and mitigate the rigour of them in equitie.

This immersion in the Primitiue Church (as the [t] Doctors obserue) was threefold, to signifie the three persons in holy Trinitie, God the Father, God the Sonne, God the holy Ghost: as also that Christ continued in the graue three dayes: *Augustin. citat. in Decret. dist. 4. Lombard. lib. 4. sent. dist. 3 §. de immersione. Thom. part. 3. quæst. 66. art. 8. Bellarm. de sacramento Baptismi, cap. 26 §. quarta est.* Or as [u] *Durandus* addeth further, to shew that in Baptisme we are cleansed from three sorts of sinne: to wit, offences in thought, word, and deed. But when the wicked *Arians* abused this ancient Ceremony to proue three natures in the Trinitie (not as the Catholikes intimating three persons and one God, according to Christs owne forme: *Baptise them in the name*, not in the names; [x] *vnum enim nomen est, vna Diuinitas*) [y] it pleased the Church in processe of time to change this order, and in stead thereof to vse but once dipping only. Where note by the way, that ancient and [z] Apostolicall traditions, according to the present occasions of the Church, are alterable.

This

[r] *Iohn* 3.23.

[s] *Com. B. tit.* Publike Baptisme.

[t] *Tertull. lib. de Corona militis. Augustin. de Temp. ser. 201. Gregor. Nyss. lib. de Baptismo.*

[u] *Rational. diuin. lib. 6. cap. 82. Num. 12.*

[x] *Ambros. de Sacramentis, lib. 2. cap. 7. & Theophylact. in Matth.*

[y] *Gregor. epist. lib. 1. epist. 41. & Con. Toletan. 4. cap. 5.*

[z] *Canus loc. Theolog. lib. 3. cap. 5.* See Dr. *Mortons* appeale, *lib. 2. cap. 25. §. 10.*

2459 a

This once dipping hath three parts:

Putting into the water, [a] noting the mortification of sin by the power of Christs death. *Know ye not that al we which haue been baptised in Iesus Christ, are baptised to die with him? Our old man is crucified with him also, that the body of sinne might be vtterly destroyed.*

Continuance in the water, insinuating the buriall of sinne, to wit, a continuall encrease of mortification: *We are buried with him by Baptisme for to die.*

Comming out of the water, confirming our spirituall viuification to newnesse of life, in all holinesse and righteousnes, obtained by the power of Christs resurrection. *Like as Christ was raised from death by the glorie of the Father; euen so we should walke in a new life: for if we be grafted in death like vnto him, euen so shall we be partakers of the holy resurrection.* The summe of all is, that by Baptisme we die to sinne and liue to God: our death and buriall is, in [b] respect of sinnes imputation and efficacie. First, in respect of imputation: for albeit some reliques of old *Adam* remaine in the new man, yet [c] all his offences are couered, as the Scripture plainly; [d] *there is no condemnation vnto such as are in Christ.* And as for sinnes efficacie; whereas the motions of sinnes in the members of an vnregenerate man haue force to bring forth fruit vnto death, Rom. 7. 5. [e] *He that is borne of God sinneth not.* He doth not liue to sinne, but to [f] Christ who died for his sinne.

Thus I liue (quoth *Paul*) *yet not I now, but Christ liueth in me.* [g] Christ himselfe is the life which I now liue, in this regard he and I are both one. This seemeth a very strange manner of speaking, I liue, I liue not; I am dead, I am not dead; I am a sinner, I am not a sinner: I liue not now as *Paul*, but *Paul* is dead. Who is it then that doth liue? The Christian. [h] Our corrupt state subiect to sinne and concupiscence, is called *the old man:* but our person reformed

[a] *Chrysost. in 1. Cor. 15. 29. Tho. 3. p. quæst. 66. art. 7. Caluin. Institut. lib. 4. cap. 15. §. 5. Perkins Caten. cap. 33.*

[b] *Melanchthon. in locum.*

[c] *Psalm. 85. 2.*

[d] *Rom. 8. 1.*

[e] *1. John 3. 9.*

[f] *Primasius in locum.*

[g] *Luther. in Galath. 2. 20.*

[h] *Rhem. in loc.*

reformed in and by Christ, is termed *the new man.* I liue indeed in the flesh, but not through the flesh, or according to the flesh; for [i] *I am crucified vnto the world, and the world is crucified vnto me.* The truth is, *I liue by faith in the Sonne of God:* or as the text heere speakes, *I am grafted into Christ.* Now the [k] graft doth liue not of it selfe, but by the sap of the stock: we are twigs, and Christ is the tree: [l] *without him we can do nothing, but in him and through him* [m] *all things.* If all then which are baptised into Christ, haue put on Christ, and are dead with him, and buried with him, and risen againe with him, I hold the saying iustifiable, that *the baptised partie going into the water of holy Baptisme foule, commeth out of it cleane.* So S. [n] *Augustine, Lauacrum regenerationis purgat à reatu omnium peccatorum quæ humana traxit natiuitas, & contraxit iniquitas.* So [o] *Lactantius:*

Candidus egreditur, nitidis exercitus vndis,
Atq; vetus vitium purgat in amne nouo.

So [p] *Paulinus:*

Inde parens sacro ducit de fonte sacerdos,
Infantes niueos corpore, corde, habitu.

For this Sacrament (as [q] *Aquine* speakes) is a commemoration of Christs passion which is past, a demonstration of his grace which is present, and a prognostication of his glorie which is to come.

The

i *Galath.6.14.*

k *Caluin. vbi supra: Caietan. & Martyr in locum.*

l *Iohn 15.5.*

m *Philip.4.13.*

n *Retract. lib.1. cap.7.*

o *In carmine, salue festa dies.*

p *Apud B. Rhenan. annot. in Tertullian. lib. de Corona militis.*

q *Part.3.quæst. 60. art.3.*

The Gospell. MATTH. 5. 20.

Except your righteousnesse exceed the righteousnesse of the Scribes and Pharisies, yee cannot enter into the kingdome of heauen, &c.

THis Gospel hath two parts, a { Generall proposition, *except your righteousnesse,* &c. / Particular exposition, *yee haue heard that it was said vnto them of old time,* &c.

In the proposition obserue three points especially. First, that we cannot enter into the kingdome of heauen without righteousnesse, *nisi iustitia.* For [r] *without shall be dogs, enchanters, and whoremongers.* [s] *All they that doe such things shall not inherit the kingdome of God.* Only that man *shall rest vpon the Lords holy hill, that leadeth an vncorrupt life, doing the thing that is right, and speaking the truth from his heart,* Psalm. 15. A Christian by good workes ought to manifest his faith vnto [t] God, [u] his neighbour, and his [x] owne soule.

[r] *Apocal.* 22. 15.
[s] *Galath.* 5. 21.
[t] 1. *Thess.* 4. 3.
[u] *Iames* 2. 18.
[x] 2. *Pet.* 1. 10.

Secondly, this righteousnesse ought to be *our owne righteousnesse,* and not others, *iustitia vestra.* [y] The same soule that sinneth shall die; the sonne shall not answere for the fault of the father, neither shall the father beare the iniquitie of the sonne, but the righteousnesse of the righteous shall be vpon him, and the wickednesse of the wicked vpon himselfe. The [z] *Papists* affirme that the Church hath a treasurie of good workes, to be disposed at the Popes discretion. As for example: *Iohn* the Baptist did fast more then he was commanded, and the blessed *Marie* liued more strictly then God required: if any then in the Church of Rome be inioyned to fast, or doe some like penance, for his siluer hee may get an Indulgence: [a] *tesseras veniales vanales,* he may purchase a great deale of Iustice for a little money. The Pope being Gods Vicar,

[y] *Ezech.* 18. 20.
[z] *Bellarmin. de Indulgen. lib.* 1. *cap.* 2.
[a] *Budæus lib.* 5. *de Asse.*

Vicar, can applie the fasting of S. *Iohn* Baptist, and the superabundant righteousnes of *Mary* to any penitent at his owne pleasure. The which is a pretie trick to fill his owne coffers, and emptie the peoples purse.

Qui [b] *fore debuit gratia datiuus,*
factus est ecclesiæ verum ablatiuus.

[b] *Poem. de corrupt. Statu eccles. per Illyricum.*

Christ here sings another note to his Disciples, *except your righteousnes* &c. insinuating that wee cannot enter heauens gate without a righteousnes in our selues, howsoeuer it be not of our selues. A iustice not of our parents, or of our pastours, or of any friend liuing, or Saint dead: but *a righteousnes* [c] *inherent in our own persons*, according to the tenour of scriptures elsewhere. [d] God will reward euery man according *to his workes*: and blessed are they who die in the Lord, for *their workes* follow them, Apocalypse 14.13. The Protestants, as [e] *Maldonate* confesseth, all the Protestants, as [f] *Stapleton*, affirme that a iustifying faith is operatiue, working through loue. [g] *Rossensis* as it were composing the difference: *Fides absque partu operum, hoc est cùm nondum peperit opera, iustificare potest. At iam parturijt nihilominus, & est operibus grauida, nihil prater tempus partus expectans, id est, paritura est cum occasio fuerit.* I conclude this point in [h] *Martine Luthers allegorie*, faith is like S. *Iohn* in Christs bosome, possessing all the merits of Christ; and good workes are like S. *Peter* following his Master. Here the Gospell and Epistle meete. Our old man is crucified, and we are dead to sinne, that we may liue to God in righteousnes.

[c] *Dr. Fulke in loc. & Harmon. confess. sect. 9.*
[d] *Rom. 2.6. Psal. 62.12. Matth. 16.27.*
[e] *Com. in Joan. 3.5.*
[f] *De Iustifica. lib. 9. cap. 7.*
[g] *Art. 1. contra Lutherum.*
[h] *Super Euangel. in festo Ioan. Euangelist.*

Thirdly, this euangelicall righteousnes, must exceed the pharisaicall iustice, *nisi abundauerit*. There be three sorts of schollers in a Schoole: *incipients* in the lowest forme, for the most part taught by their fellowes: *proficients* in the second, directed by the Vsher: *perfect* in the first or highest seate, instructed by the Schoolmaster himselfe. [i] Christ is our Doctor, and the world is his Vniuersitie, wherein he hath had three sorts of schollers. Afore the Law *incipients*, as it were spelling of Gods name,

[i] *Matth. 23.8.*

learning the first elements or A, B, C, of religion in the beginning, and therefore Christ taught them by their fellow creatures: [k] *Heauen declaring vnto them the glorie of God, and the firmament shewing his handie worke.*

[l] The world's a booke *in folio*, printed all
With Gods great works in letters capitall.

Proficients vnder the Law, taught by *Moyses* and the Prophets vnder vshers as it were to Christ: but such as liued after the Law, to wit, in these daies, had Christ himselfe to bee their tutor: as it appeareth in the first words of this chapter, *When his Disciples came to him, he opened his mouth and taught them:* his owne schollers hauing wisedome it selfe for their instructor, ought to surpasse [m] all other in Christian learning and religious duties. *Except your righteousnes exceed the righteousnes* of *incipients* afore the Law, yea of the Scribes and Pharisies great *proficients* (in their owne conceit) vnder the Law, ye shall neuer be made *victors*, ye shall neuer be crowned for your industrie, yee shall not, yee cannot *enter into the kingdome of heauen.* Euangelicall iustice must excell pharisaicall righteousnes in foure points especially, to wit,

[n] in { Contrition, Faith. Inuocation. Consolation.

But wee shall best vnderstand this generall *axiome*, by Christs particular instance: *Ye haue heard that it was said vnto them of old time, thou shalt not kill, whosoeuer killeth is in danger of iudgement. But I say vnto you, whosoeuer is angrie with his brother vnaduisedly, shall be in danger of iudgement. Except your righteousnes exceed the righteousnes of the Scribes and Pharisees*, in expounding and obseruing the law concerning homicide, *ye shall not enter into the kingdom of heauen.* First he shewes the [o] defect in the Pharisees interpretation, then hee deliuereth his owne construction of the Commandement, *Thou shalt not kill.* The Pharisees (as being all for the [p] cleaning of the vt-

ter

k *Psal.* 19. 1.

l *Du Bartas 1. day. 1. weeke from Paul. Rom.* 1, 20.

m *Chrysostom. apud Aquin. in loc.*

n *Melanchon com. in loc.*

o *Bullinger. Caluin. Marlorat.*

p *Matth.* 23. 25.

ter side) did q vnderstand this of the violent outward act only: but Christ intimates that God is a r spirit, and that he will be worshipped in spirit, requiring truth in the s inward parts; and therefore we must abstaine not only from outragious actuall bloodshedding, but also from the first intentionall and internall motions of wrath and anger. *I say that whosoeuer is angrie with his brother.*

Ye haue heard that it was said] Christ came not to destroy, but to t fulfill the law. So that his *but I say*, repeated oft in this sermon on the mount, was not a contradiction or a correction of the law: but a confutation of the false glosse the Pharisees had set vpon the law. Christ I say doth not heere confound, but expound the text of *Moyses* truly, which other had interpreted corruptly. For it is well u obserued that he saith not, it is written, but *it is said*. Not written in the commandement it selfe, but said by the Scribes, arresting by their summons and censures all the whole law, making it a nose of wax to serue their own turnes. Which occasioned our Sauiour in this sermon to deliuer a full explication of many particular cõmandements, as in the 31 verse of this chap. *It hath bin said, whosoeuer shall put away his wife, let him giue her a bill of diuorcement: but I say vnto you, whosoeuer shall put away his wife, except it be for fornication, causeth her to commit adulterie.* And 33 verse: *It was said vnto them of old time, Thou shalt not forsweare thy self: but I say vnto you, sweare not at all.* So likewise here, *it was said vnto thẽ in old time, thou shalt not kill, whosoeuer killeth shalbe in danger of iudgment: But I say, whosoeuer is angry.* This obseruation is not as x *Maldonate* conceiues hereticall, if either his owne y *Ianseniu*s, or z *Bertrãdus*, or S. *Paul* himself be catholike, for he writes also plainly: a *The law is holy, iust, and good.* Christ therefore did not correct the text, but the glosse.

Of old time] Where note that it is not any when, or any who, who may priuiledge error or preiudice the truth: according to that of b *Tertullian*; *Veritati nemo præscribere potest, non spacium temporum, non patrocinia*

q *Melanchthon. Culman. Zepper.*
r *Ioh.4.24.*
s *Psal.51.6.*
t *Matth.5.17.*
u *Musculus.*
x *In loc.*
y *Concord.euangel.cap.40.*
z *In euangel. Dom.5.post Pentecost.*
a *Rom.7.12. & 1.Tim.1.8.*
b *Lib.de virginibus velandis.*

perſonarum, non priuilegium regionum, dominus enim noſter ſe non conſuetudinem, ſed veritatem cognominauit. The power of a King is great, [c] if hee bid his ſubiects make warre one againſt another they doe it: if he ſend them out againſt his enemies, inſtantly they goe and breake downe mountaines and walles and towers. If he bid kill, they kill: if he ſay ſpare, they ſpare. The reputation of a learned man is likewiſe ſo forcible, that *Cicero* ſaid hee would rather erre with *Plato*, then conceiue the truth aright with other. [d] One gaue it out in *Baſile* that he did attribute *non minus Farello quam Paulo*: no leſſe to *Farellus* then hee did to *Paul*. And [e] *Zanchius* reports how that a Frenchman in *Genena* proteſted, *if S. Paul and Caluin ſhould preach at the ſame houre, that hee would leaue Paul and goe to Caluin.* Reuerend antiquitie preuaileth alſo, for *we may not* [f] *remoue the ancient bounds.* And *Paul* aduiſeth his beloued *Timothy*, [g] *Keepe that which is committed vnto thee; deuitans prophanas vocum nouitates*, as it is in the vulgar Latine. [h] *Non dixit antiquitates, ſed nouitates, nam ſi vitanda eſt nouitas, tenenda eſt antiquitas, prophana eſt nouitas, ſacrata vetuſtas.* Which occaſioned a [i] great Clerke to ſay, that he was euer an enemie to nouell opinions, and a friend to old bookes. And yet when old Doctors in old time did erre, Chriſt had a *but* for them here: *Ye haue heard that it was ſaid vnto them of old time*, &c. *but I ſay*, &c. The truth is greater and ſtronger then all, 1. Eſdras 4. 35. I write not this as if truth and antiquitie were at variance, for Chriſt in mending the gloſſe which is old, reſtored the Law which is more old.

[c] 1. *Eſdras* 4.

[d] *Calu. Farello.*

[e] *Epiſt. ante Miſcellan.*

[f] *Prou.* 22. 28.

[g] 1. *Tim.* 6. 20.

[h] *Vincent. Lyrinen.*

[i] *Gueuara.*

Whoſoeuer is angry with his brother vnaduiſedly] Chriſts exposition is partly { Negatiue, ſhewing what we ſhould not do: verſ. 22. / Affirmatiue, ſhewing what we ſhould doe: verſ. 23, 24, 25.

In the negatiue part we may note three degrees of ſin, and three degrees of puniſhment. The degrees of ſinne mentioned

mentioned against the law, *Thou shalt not kill*,[k] are
- Angrie thoughts.
- Scornefull gestures.
- Opprobrious words.

The degrees of punishment,
- Iudgement.
- Counsell.
- Hell fire.

First concerning anger: it is truly said by S.[l] *Hierome*, to strip men of passions is to make them no men: *Est hominem de homine tollere.*[m] *Dauid* and[n] *Paul* in aduising to be *angrie and sinne not*, allow that which is[o] naturall, and condemne that onely which is culpable. Now lest our anger should proue faultie, Christ here sets downe two rules for the gouerning of it.

First concerning the matter and obiect of it, we must not be angrie with *a brother*.

Secondly, for the manner and measure, we may not be transported with this affection *vnaduisedly*.

There bee three sorts of brethren in holie Scripture: by
- Race,
  - Such as haue the same father and mother, as[p] *Iacob and Esau*.
  - Such as are of the same kinred and familie; so *Lot and Abraham are called brethren*, Gen. 13.8.
- Place
  - Such as are of the same nation: as the Iewes are termed brethren in the[q] Law: *To a stranger thou maist lend vpon vsurie, but not vnto thy brother*.
- Grace
  - Common, and so all men are brethren in respect of their generation.
  - Speciall, and so Christians only be brethren in respect of their regeneration.

Now by brother in the text is not meant a brother only by race, as if it were lawful to be angrie with a stranger, albeit not with a kinsman or mothers sonne: neither is it vnderstood of a brother by place only, as if a

k *August. lib. 1. de ser. Dom. in monte. Idem Gregor. Moral. lib. 21. cap. 5. & Thom. 1 2. quæst. 46. art. 8.*

l *Epist. ad Ctesiphon.*

m *Psal. 4. 4.*

n *Ephes. 4. 26.*

o *Ira non est peccatum quoad esse naturæ, sed quoad esse moris. Gerson.*

p *Gen. 25. 25.*

q *Deut. 23. 20.*

man might be angrie with an alien, howsoeuer not with his owne countriman: but by brother here Christ meaneth a brother by grace, and that in the largest sense. For as euery man is our [r] neighbour, so likewise in this regard euery man is our [f] brother. A man may iustly be displeased and angrie with the fault of his brother, but not with the person of his brother, as [t] *Augustine* iudiciously: *Non fratri irascitur qui peccato fratris irascitur.* Againe, Iudges, and warriours, and other publike ministers of the State may kill; not vpon any priuate grudge, but as an act of iustice, for the common good; destroying one to saue many. So [u] Christ vnto *Peter*; *All that strike with the sword, shall perish with the sword: Ergo,* there is a sword to punish him that strikes with ỹ sword. As if Christ should say, whosoeuer doth strike with the [x] priuate sword of reuenge, shall perish with the publike sword of iustice. Magistrates in executing their office may be [y] zealous, not furious. [z] He that in iudging a brother is more violently carried against the man, then against his manners, is in danger of iudgement himselfe.

Vnaduisedly] The word (εἰκῆ) is omitted in the *vulgar Latine*, and in the [a] *Romane Missale*, and in other as well [b] old as new translations. But some Greeke copies, as *Erasmus* acknowledgeth, and such as are [c] ancient retaine it, and the reuerend [d] Fathers in their writings vsually recite and quote it, reading as the Church of England, *Omnis qui irascitur fratri suo temerè*: Whosoeuer is angrie with his brother vnaduisedly or rashly. [e] He may not begin anger without a iust cause, nor continue in it beyond measure. Both are *vnaduised*, and against this rule. We must be slow to wrath, Iames 1.19. and soone appeased, Ephes.4.26. There be [f] foure kindes of angrie men. In some the raging heate of wrath is soone kindled and soone put out: and these cholerick people like gunpowder are no sooner touched but instantly they be in your face, yet all their anger is but a sudden flash as fire

r *Luke* 10.37.
f *Iansen. concord. cap.* 40. *Idem Vatablus.*
t *Retract. lib.* 1. *cap.* 19.
u *Mat.* 26.52.
x *August. contra Faustin. lib.* 22. *cap.* 70. & *Calu. Institut. lib.* 4. *cap.* 20. §. 10.
y *Est ira per zelum & ira per vitium, Thom.* 22^e. *quæst.* 158. *art.* 2.
z *Erasmus annot. in loc.*
a Ergo, *the Gospels are not translated out of the Masse book* verbatim.
b *Hierom. in loc.* & *August. retract. lib.* 1. *c.* 19
c *Marlor. in loc.*
d *Chrys. Theophylact, Euthym. in loc. Irenæus lib.* 4. *cap.* 27. *Salui. an. lib.* 3. *de Prouident.*
e *See Thom.* 22. *quæst.* 158. *art.* 1 & 2.
f *Iacob. de Vorag. serm.* 3. *in loc.* & *Gregor. mag.*

fire in drie reedes. In other some this heate is long in kindling, and long ere it goe out: and these heauie melancholike persons are like the Christmas logges, if once they begin to flame they will continue burning all the day, yea all the night too. In a third sort this fire is soone kindled, and long in burning: and these wrathfull wretches are worst of all. On the contrarie, some be long in kindling and quickly coole, and these last are best. Euen like to God, g *the slowest to conceiue wrath, and readiest to forgiue.* They will not begin anger vnreasonablie, nor continue anger vnseasonablie. From hence then wee learne two conclusions especially: First, that our anger doe not arise vainly without a good occasion; as *Caine* was angrie with *Abel*, *Ahab* with *Naboth*, *Saul* with *Dauid*. And secondly that being iustly raised, it do not rage too long or too much.

g *Psal.*103.8.

That anger arise not in vs toward other vnaduisedlie, wee must obserue both our selues, our neighbours, and God. First let vs consider our own corrupt nature, which is as easily kindled by wrath, as gunpowder and flaxe by fire. As then a Merchant hauing such commodities, and knowing their qualitie doth by warinesse preserue them long from burning: euen so may wee our natures that they be not consumed with anger, if we will watch ouer them. It is an old prouerbe that *euery man is either a foole or a Physitian.* So likewise in this respect *euery man is vnto himselfe a Diuell or a Diuine.* A Diuell if he neglect; a Diuine if he take heed of his own cholerick disposition. Againe, let vs in our selues abandon all vncharitable suspitiousnes, a good disposition makes a good exposition. But as the suspitious man thinketh; his neighbour clinketh, he will wring our words to wrong our meaning, of a little sparke of a syllable, kindling a great fire of contention.

As for our neighbours, it is good to marke their vglie behauiour in anger, that seeing how vnseemely it is in other, we might beware of it our selues. h *The wicked are like*

h *Esay* 57.20.

like the raging sea; they are of their owne disposition vnquiet, but if you stirre them a little, they fume, they fome like the sea, *whose waters cast vp dirt and mire.*

i *Prudentius in Psychomachia.*

i *Ipsa sibi est hostis vesania, seq; furendo*
interimit, moritur q; suis ira ignea telis.

k *Owin Epigram.*

And as a k moderne Poet:

Angitur iracundus homo, non re modo verum
nomine, quam prope sunt anger *&* *angor idem.*

l *Basil. Gregor. Chrysost.*

The l Fathers aptly terme this distemper *the drunkennes of the soule.* So that as m *Plato* counselled all reuellers to view themselues in a glasse when they are in their loathsome drunken humour; and as the n Lacedemonians vsed to make some of their pezants drunke and shew them vnto their youth, hereby deterring them from this beastly sinne, in beholding the senseless and vncouth misdemeanour of drunkards: in like sort, it is comely for vs to note the rude language, the murthering eye, the countenance distorted, and in a word, the mad and vnmanlike behauiour of an angrie bedlem carried away from himselfe with heate and choler.

m *Ficinus in vita Platonis.*

n *Alexand. ab Alexand. lib. 2. cap. 25.*

Lastly, let vs consider in God his mercie, prouidence, and iustice. First his mercie, who forgiueth vs much, and shall not wee forgiue our brother a little? o When a railing fellow did reuile *Pericles* all the day, and followed him home to his gate when it was night, *Pericles* answered not a word againe, but commanded one of his seruants to light a torch and to bring the brawler home to his owne house. Shall Heathen people goe beyond vs that professe Christ, and that in a point of Christianitie? Shall reason preuaile more with them, then religion with vs? The father of mercies, and God of all grace forgiueth our sinnes of ignorance, sins of infirmitie, sins of malice, sinnes of riper age, sinnes of youth, open sinnes, hidden sinnes; and therefore (*being* p *followers of God as deare children*) if a brother offend vpon ignorance, we should neglect it; if vpon infirmitie, forbeare it; if vpon malice, forget it: howsoeuer forgiue it, being mercifull

o Church Homilie against contention, part. 2.

p Ephes. 5. 1.

as

as our heauenlie father is merciſull.

Secondly, let vs remember Gods all-ſeeing prouidence; to which if we doe not yeeld in all humilitie, wee are not ſo much angrie with men, as diſpleaſed with God. He diſpoſeth of libels, of ſlaunders, of all ſcandalous actions of the bad, to trie the patience and faith of ſuch as are good. [q] *Ad aliquem vſum ſanctorum ordinatur omnis actus impiorum à ſummo Deo, qui pro ſui regiminis æquitate, bene vtitur etiam malis: vt qui ſuo arbitrio iniuſtè viuunt, illius iudicio iuſtè diſponantur.* It is reported in [r] ſacred hiſtorie that a certaine man drew a bow ignorantly, and ſmote the King of Iſrael betweene the ioynts of his brigandine: the poore man ſhot at randum, but the Lord ſo directed his arrow that it fell vpon wicked *Ahab*. In like ſort, when our aduerſaries ſhall *whet their tongue like a ſword, and ſhoote out their arrowes euen bitter words*, as it is in the [s] Pſalm, then we muſt acknowledge that theſe darts are guided by Gods prouidence to hit vs. As [t] *Dauid* ſaid of railing *Shimei*; *Suffer him to curſe, for the Lord hath bidden him: it may be the Lord will looke vpon my affliction, and doe me good for his curſing this day.* We are not to conſider ſo much how wicked they be by whom we ſuffer, as how iuſt he is who diſpoſeth of their wickedneſſe. *Non venit ſine merito, quia Deus eſt iuſtus; nec erit ſine commodo, quia Deus eſt bonus.*

Thirdly, let vs obſerue God in his iuſtice, who is ſaid here to puniſh anger with *iudgement*; a ſcornefull *racha* with a counſell; an opprobrious word with *hell fire*. But if notwithſtanding all theſe caueats our anger ariſe, the next care muſt bee that it continue not too long: and it continueth too long when it hindereth or leſſeneth any dutie of godlineſſe or charitie. *Let not the ſunne goe down vpon thy wrath.* If it ariſe in thee, let it not raigne in thee, let it not rage in thee. To this purpoſe Philoſophers and Diuines haue giuen vs an excellent rule, namely, that we doe nothing ſuddenly while this humour ſtirreth in vs: for raſh anger is a bad [u] agent, and a worſe [x] counſellor.

[q] *Auguſt. contra Fauſt. Man. lib. 16. cap. 21.*

[r] *1. King. 22. 34.*

[s] *Pſal. 64. 3.*

[t] *2. Sam. 16.*

[u] *Statius.*

[x] *Saluſt.*

lor. He that either acteth or plotteth any thing in heate, commonly repents in cold blood. y *Finis iræ, initium pœnitentiæ:* Where choler ends, our penance begins.

z *qui non moderabitur iræ*
Infectum volet esse, dolor quod suaserit aut mens,
Dum pœnas odio per vim festinat inulto.

a *Basile* the Great abstained three whole yeeres from writing against *Eustatius*, lest in his heate and haste hee might play the ruffin with his pen. b *Architas* said hee would haue corrected his seruant, but that himselfe was angrie. c *Frederick* the Duke of Saxonie when he was angrie would shut himselfe vp in his closet, and let none come at him till he had mastered his passion.

That anger arise not in other toward vs vnaduisedlie, let vs obserue this one precept of d *Paul*; *Studie to bee quiet, and to meddle with your owne businesse.* The contention in the Church of England hath especially bin bred by the fond intermedling with the Ministers office, while busie bodies haue spent all their time in disputing what we should be, not considering in the meane while what themselues are. The Pelican finding a fire nigh her nest, and fearing the danger of her yong, seekes to blow it out with her wings vntill she burne them, and makes her selfe a pray in an vnwise pitie: e so they which vndiscreetly meddle with the flame of dissension kindled in the Church, rather increase then quench it; rather fire their owne wings then helpe others. I had rather a farre off bewaile the fire then stirre in the coales. I would not grudge my ashes to it if those might abate the burning: but since it is increased daily with partaking, I will behold it with sorrow, and meddle no otherwise then by prayers to God, and intreaties to men; seeing mine own safetie and the peace of the Church in the freedome of my thought and silence of my tongue.

Whosoeuer saith vnto his brother racha] f Some deriue this word of ῥακὸς, in English as much as ragged or *shakeragge*: g other from the Syrian *raca*, which is a disgraciue

y *Seneca.*
z *Horat.*
a *Baron. annal. Tom. 4. ad. an. 371.*
b *Ambros. offic. lib. 1. cap. 21.*
c *Mr. Estey vpon the 6. Com.*
d *1. Thess. 4. 11.*
e *Dr. Hall Vowes, lib. 2. medit. 52.*
f *August. de ser. Dom. in monte lib. 1.*
g *Chrysost. Theophylact. Euthym. in loc.*

disgraciue terme, much like our english *thou*, when it is spoken in contempt and scorne. Saint[h] *Hierome* thinkes it comes of the Hebrew *rec*, signifying idle head, or emptie braine. But seeing Interpretors haue generally noted a gradation here, *racha* must necessarily be placed in the[i] middle betweene secret anger, and open railing. I subscribe therfore to their[k] opinion who make *racha* an interiection, or broken speech of an angry minde, breaking out and bewraying it selfe somewhat, though not fullie in token of mislike; whereof there bee diuers in euerie language, as *tush*, *fie*, *pish* in ours. And this rakel-like behauiour is not in imperfect words only, but in[l] all scornfull gestures of contempt; as in countenance, when wee carrie murthering lookes, in mocks and mowes, in putting foorth of the[m] finger, Esay 58.9. in gnashing of the teeth, in making a loud and absurd noise, shouting and wondring at men as at owles: Ephes.4.31. *Let all bitternes and anger and wrath and crying be put away from you.*

To these I will adde another vnseemely carriage, the like whereof I finde not in the Bible, nor in any Comment vpon my text; and that is disdainfully to sleepe at Sermons in contempt of the Preacher: I say, sleepe, not vpon infirmitie, but vpon malice; which is a dogs sleepe, dreaming and awaking at once. By *racha* then are inclusiuely forbidden all hatefull gestures of despite: and all the contrarie duties are commanded, as Christian salutations, humble behauiour, respects and courtesies according to the commendable fashions of the countrey wherein we liue.

I am occasioned here to meete with a peeuish and vncharitable people, who practise themselues, and teach other, that it is vnlawfull for a Christian to salute passengers ordinarily with *a good morrow*, or *God be with you*. I will not pledge them in their owne cup, and answere them in their owne vaine, but call them vnto strict rules of dispute, *res cum re, causa cum causa, ratio cum ratione confligat*, as* *Augustine* to the Manichees. I will therefore

h *Com. in loc. racha pro recha. Erasmus.*

i *Iansen. concord. cap. 40. Bulling. Marlor. Beauxamis.*

k *Augustin. vbi supra. Gregor. Moral. lib. 21. cap 5. Rupert. Thomas, Erasmus, Maldonat. in loc.*

l *Muscul. in loc.*

m *Vatablus in loc. Isaia.*

* *Lib. de vtilitate credendi, cap. 1.*

fore first set downe their arguments and their owne solutions. Their reasons as I haue gathered from their own mouthes are principally three.

1. We know not whether euery passenger be a brother or no.

2. Though a brother, happily, yet wee cannot tell whither he goeth, and about what.

3. Suppose wee well vnderstand what hee will, and who he be: yet suddenly to say *God blesse you, God saue you*, &c. is to take the name of the Lord in vaine.

To the first, as euery man is a neighbour: so likewise a brother in this case. For if Christ be so good as his word in this chapter at the seuenteenth verse, namely, *that hee came not to destroy the law, but to fulfill it*: he must vnderstand by *brother* in this text all sorts of men, & all men of all sorts. And whereas they distinguish and say that euerie passenger is not a brother in Christ. Answere is made, that salutations are to be performed euen toward such as beleeue not the Gospell, and are not as yet of the household of faith. A precept hereof is found in Christ, n *When ye come into an house salute the same,* o *saying, Peace be to this house.* A paterne in the Prophet *Elisha*, who said vnto *Naaman* the leper an Aramite, p *Goe in peace.* The Prophet approued not his act, yet after the common maner of speech hee biddeth him farewell, as the *Geneua* note vpon that place. Secondly, we may well out of charity presume that all ordinary passengers of England are our brethren in Christ, as being baptised in the faith of Christ, and professing the Gospell of Christ, vnder the same Christian King, after the same Christian order; and so by consequence to be reputed as members of Christ, and children of God. According to the tenour of our common Catechisme, if once wee would vouchsafe to learne and vnderstand it. As for differences about matters of indifferencie, S. *Paul* teacheth vs, Ephes. 4. that the most ancient and true bonds of vnitie are not one discipline, one ceremonie, one policie: but *one God, one faith,*

n *Matth.* 10. 12
o *Luke* 10. 5.
p 2. *King.* 5. 19.

faith, one baptisme. Yea but S. *Iohn* speakes of some to whom we may not say *God speed.* These were notorious apostataes, at the least exceeding dangerous heretikes, as it is apparent in the context, who did not only broch an other discipline, but another doctrine, q that is, a contrarie doctrine, r preaching another Gospell: and therefore not to be receiued into our priuate house, because they will not communicate with vs in Gods house. Their words f *fret as a canker*, and therefore they must be t *reiected after once or twice admonition.* A kind salutation is a step to familiar conference with them, and that is u insufferable. x *Nulla cum talibus commercia, nulla conuiuia, nulla colloquia misceantur, sumus ab illis tam separati quam illi sunt ab ecclesia profugi.* Secondly, S. *Iohn* wrote this Epistle to a vertuous Ladie, the which might easily be seduced by cunning heretikes, euermore ready to y *creep into houses, and leade captiue simple women:* as S. *Hierome* shewes by manifold pregnant instances in his epistle to *Ctesiphon, tom. 2. fol. 253.* So that if we consider of whom and to whom S. *Iohn* speakes, this obiection will appeare not to be worth an halfepeny.

To their second argument: I say with Christ, z *Iudge not.* It is a rule both in law, and loue, that euery man is to bee reputed honest, vntill the contrarie bee proued. a *Charitie thinketh not euill, it suffereth all things, it beleeueth all things.* b In *Friceland* there was a phantasticall prophet named *George Dauid*, who calling himselfe Gods nephew, said heauen was emptie, and that he was sent to chuse the children of God, and appoint such as should bee saued. In our time there bee many such prophets electing and damning whom they please. But I am sure they haue no more authoritie to make Diuels, then the Pope hath to make Saints. As then a number of his saints are in hell: so questionlesse many of their diuels are now glorious saints in heauen. But suppose this passenger hath an intent to kill, and that to robbe; yet our good wish *God be with you*, may diuert them happilie from

q *Aquin. Marlorat. Lorin. in 2. epist. Ioan.*

r *Galat. 1. 8.*
f *2. Tim. 2. 17.*
t *Tit. 3. 10.*
u *Rom. 16. 17.*
x *Cyprian. epist. lib. 1. epist. 3.*

y *2. Tim. 2. 6.*

z *Matth. 7. 1.*

a *1. Cor. 13. 5.*
b *Lanquet. Chron. pag. 310.*

from their bad courses, if not conuert them throughlie. For they cannot act any wicked designe so long as God is with them, and directs them with his spirit.

To their third obiection; I say that the teaching of such doctrine, making the Scriptures a shipmans hose to serue their owne malitious humours, [c] is to take the name of God in vaine. But let vs examine their proofe. Men take Gods name in vaine, because they thinke not of God, in saying *God be with you*. But why should wee think that they think not of God, [d] *for what man knoweth the things of a man, saue the spirit of a man which is in him?* Or if they thinke not of God sometime in their salutation, why should any forbid it at all times? Our deuotion is ordinarily more setled, I confesse, when wee pray for our brethren in the congregation: yet these short eiaculations vpon the way, many times are so profitable to our brethren, and acceptable to God, as any long prayer whatsoeuer. For what can we say more briefly or sweetly then *the Lord be with you?* For [e] if God be with vs, who can be against vs? And lastly, though wee grant which they can neuer gaine, that wee thinke not of God when wee thus speake of God; yet it is no more blasphemie, then for a little childe to say grace, or to [f] learne the Catechisme, who neither knoweth God, nor vnderstandeth what hee saith of God. I conclude therefore that these captious obiectors are not *literati*, but [g] *litteriones*: and I pray with [h] *Augustine*; *Cum non sint idonei spiritualia capere, vtinam saltem desinerent carpere.*

Thou foole] In this one word are inclusiuely forbidden [i] all other opprobrious termes of the like or worse meaning; as knaue, dolt, asse, &c. whereby we disgrace the partie who is our flesh, and Gods image, [k] the which are the two principall grounds of the law, *Thou shalt doe no murther*. Whereas it is obiected that [l] *Paul* called the Galathians *foolish*; [m] answere is made that hee did this out of loue to conforme, not out of malice to confound them; and so *mens & propositum distinguit maleficia*, saith the

[c] *Mr. Dod vpon the 3. Com.*

[d] *1. Cor. 2. 11.*

[e] *Rom. 8. 31.*

[f] *Timothy knew the scriptures of a childe. 2. Tim. 3. 15.*

[g] *August. lib. 1. contra aduersar. legis, cap. 24.*

[h] *Vbi supra, cap. 23.*

[i] *Luther, Musculus, Marlor. in loc.*

[k] *Calu Institut. lib. 2. cap. 8. §. 40*

[l] *Galat. 3. 1.*

[m] *Arboreus in loc.*

the law. Friendly to shew thy brother his follie is not a wound, but a [n] *pretious balme, better then the* [o] *kisses of an enemie: qui non corripit, corrumpit*; in some case not to correct is to corrupt thy friend. Another question is moued here, whether superiours, especially Princes, may be transported with anger vnaduisedly towards their vassals, abusing them in reprochfull termes at their pleasure. To this obiection the King of Kings hath giuen answer: [p] *Fathers prouoke not your children to wrath.* A superiour may rebuke sharply, but faults rather then men, and men only in hatred of faults, and both in long suffering and loue. The master Bee (saith *Basil*) hath no sting, the greater power the lesser passion. The vpper region of the aire is calme, stormes ingendred in the middle, breake foorth in the lowest. *Regis clementia virtus:* A King is Gods Lieutenant on earth, he must therefore be mercifull as our father in heauen is mercifull. It is the part of a Tyrant *in imperio nil nisi imperium cogitare:* to glorie with [q] *Lewis the* 11. *King of France, that hee passed his time in making and vndoing men*; as if hee were placed in his throne *non vt prosit, sed tantum vt præsit*, as [r] *Augustine* speakes. I finde in [s] historie that wise men inuented the game of Chesse to mitigate the cruelnes of gouernours, in which it is insinuated that the King hath need of his Bishops, of his Knights, yea of the meanest pezant that toileth in his land. And therefore considering that hee differs onely from his subiects *in* [t] *vse, not in stuffe*: hee must become a common father vnto the people, neuer vnaduisedly prouoking them vnto iust indignation and anger.

Concerning the degrees of punishment: [u] all sinnes are mortall in respect of their owne merit, howsoeuer pardonable to the truly penitent by Gods mercie. Christ in this gradation doth not allow the Papisticall distinction of mortall and veniall sinne: for *the* [x] *wages of euerie sinne is death*, and in it nature deserueth hell fire. But he doth [y] allude to the proceeding of the Iewes in their Ciuill

[n] *Psal.* 141.5.
[o] *Prou.* 27.6.
[p] *Ephes.* 6.4.
[q] *Comineus lib.* 6. *cap.* 8.
[r] *Contra Faust. lib.* 22. *cap.* 56.
[s] *Lanquet Chron. pag.* 39.
[t] *Basilicon Doron lib.* 2.
[u] *Dr. Fulke in loc.*
[x] *Rom.* 6.23.
[y] *Bullinger & Beza in loc.*

Ciuill Courts, among whom a ſmall matter was heard and decided by the iudgement of three men, other of greater importance determined in a Counſell of 23 Iudges, and laſtly the greateſt of all ended by the ſentence of 71. The [z] Romanes held almoſt the like formes of iudgement. Chriſts intent then is to ſhew that as among men; ſo before God there be different degrees of puniſhment according to the different degrees of ſinne. See *S. Auguſt. de ſerm. Dom. in monte, lib.* 1. *Marlorat, & Beza in loc.* concerning the word *Gehenna*; *Galatin de Arcanis, lib.* 6. *cap.* 7. *Euthym. in loc. Beauxamis Harmon. tom.* 2. *fol.* 201. *Ianſen. Concord. cap.* 40. *pag.* 277. 278. but aboue the reſt, *Eraſmus annot. in Matth.* 10. 28.

[z] *Engliſh gloſſ. in loc.*

If thou offereſt thy gift at the altar, and there remembreſt thy brother hath ought againſt thee, leaue there thine offering before the altar, and goe thy way firſt and be reconciled vnto thy brother.] Our offering is acceptable when we ſacrifice that which is our owne, with a good intent toward God, and loue toward our brethren. Firſt, we muſt offer our owne, [a] *thy gift.* [b] He that giueth an offering of vnrighteous goods offereth a mocking ſacrifice, and hee doth as one that ſacrificeth the ſonne before the fathers eye.

[a] *Ardens in loc.*
[b] *Eccleſiaſticus* 34. 18, 21.

Secondly, wee muſt offer with a good intent, as hauing reſpect vnto Gods *altar*, and not vnto the [c] commendation of men. If the gift of the wicked be an abomination vnto the Lord, [d] *how much more when he bringeth it with a wicked mind?* If thine eye be ſingle (ſaith our Sauiour) thy whole bodie ſhall be light; but if thine eye be wicked, then al thy body ſhall be dark, Mat. 6. 22. 23. This eye, ſaith [e] *Auguſtine*, is our intention, if that be ſingle, directed to the right end; then all the body of thy good workes is acceptable to God. I meane ſuch an intent as is begun, continued, and ended in a liuely faith.

[c] *Matth.* 6. 5.
[d] *Prou.* 21. 27.
[e] *Lib.* 2. *de ſerm. Dom. in monte.*

Laſtly, we muſt offer in loue, being *reconciled vnto our brother*, and much more to the Catholike Church, which is the whole [f] brotherhood of Chriſtian men: for God

[f] *Heb.* 13. 1.

expects

expects and respects g *mercie rather then sacrifice.* The partie nocent ought to seeke for reconciliation first: but for as much as euery man almost is readie to pretend innocencie, h *seeing a mote in his brothers eye, but not considering the beame in his owne eye:* thou must examine thine owne i conscience strictlie, whether thy brother *hath ought against thee,* be it neuer so little, if enough to make variance, k though he conceiue displeasure without a iust cause. For l if thy brother hath iniured thee, forgiue him, and be patient. If thou hast offended thy brother, aske him forgiuenes, and make satisfaction m answerable to the fault. If thou hast ought against thy brother, n it is enough thou freely pardon him at the altar, desiring forgiuenes as thou forgiuest other: but if thy brother hath ought against thee, then goe from the altar, and be reconciled. Christ saith not o if thou hast offended against thy brother in secret thought only, for that were to make difference, not to seeke peace: but if thou hast openly trespassed against him in such sort that hee take notice thereof, *if thy brother hath ought against thee,* then *leaue thine offering before the altar.* p Take it not away, but goe thy way first, not vnto the Priest: but vnto thy brother, and being reconciled vnto him in charitie, come againe that thou maist offer thy gift according to Gods good will and pleasure. But *if thou wilt not agree with thine aduersarie quickly while thou art in the way with him, he may deliuer thee to the Iudge, and the Iudge deliuer thee to the sergeant, and then thou bee cast into prison, out of which assuredly thou shalt not come till thou hast paid the vttermost farthing.*

g *Osea 6.6.*

h *Luke 6.41.*

i *Melanchon com. in loc.*
k *Theophylact.*

l *Enthymius.*

m *Beauxamis ex Chrysost.*
n *Augustin. Iansen.*

o *Muscul. in loc.*

p *Idem ibidem.*

The Epistle. Rom. 6. 19.

I speake grosselie because of the infirmitie of your flesh, &c.

IN this exhortation obserue the

Manner: *I speake* after the manner of man, or as our text, *grossely*;[q] not for the matter, for that is high and heauenly; but in respect of the forme and phrase, considering their *infirmitie*. By which example[r] Preachers are taught to submit themselues vnto their hearers vnderstanding, teaching the grosse grosselie, though able to speak with the tongues of men and Angels in a learned auditorie. See Gospell, third Sunday after Easter.

Matter: Intreating them to desist frō *vncleannes*, & to persist in *righteousnes*; and that in regard of the

- [s] Losse and shame which ariseth from the one: vers. 20. 21.
- Profit and honor enioyed by the other: vers. 22. 23.

As an *Epigramme* resembling the Bee, doth carrie the chiefe sting in it taile; so the maine strength of all this text is in the conclusion. I will therefore begin at the end. *The reward of sinne is death, but eternall life is the gift of God, through Iesus Christ our Lord.* As if our Apostle should say,[t] Compare God with the diuell, sanctimonie with sinne, life with death, and you shall finde that it is better to serue God whose gift is eternall life, then Satan whose wages for sinne is euerlasting death. A scripture like the Physitians γλυκύπικρον, sowre-sweete: for what can be more sharpe then the first clause? *The wages of sinne is death.* And againe, what more sweet then the latter? *eternall*

q *Marlorat.*

r *Martyr. Caluin, Sarcerius.*

s *Bullinger, Tileman, Gorran.*

t *Erasmus Paraphras.*

nall life is the gift of God through Iesus Christ our Lord. The first sentence may be conuerted thus, *death is the wages of sinne.*

Now there be three kinds of death: of the { Bodie, which is the naturall death. / Soule, which is the spirituall death. / Bodie and soule, which is eternall death.

Naturall death is the [u] separation of the soule from the bodie, common vnto the good with the bad: for it is a statute law decreed in the great parliament of heauen, that [x] *all men shall once dye,* [y] *for as much as all men haue sinned.* Hence it is that many are sick and weake and die: 1.Cor.11.30. All men, euen the deerest children of God (albeit their sins be forgiuen) shall tast of the first death, but it is not a curse, but rather a blessing vnto them. It is true that death in it selfe, and to the reprobate wicked, is the curse of God, the very suburbs of hell, and, as it is called here, *the stipend of sinne.* Neither is it vniust dealing in God that hee should incurre the death of his bodie, who reiected the life of his soule. But considered in Christ, and ioyned with a good life, to Gods elect it is [z] *aduantage.* Nothing else but a bridge whereby we shall passe from a valley of teares into a paradise of ioyes. According to that of *Salomon*, Ecclesiastes 7.3. *The day of death is better then the day that one is borne.* See *Nunc dimittis.*

[u] *Aristot.*

[x] *Heb.9.27.*

[y] *Rom.5.12.*

[z] *Philip.1.21.*

Spirituall death in the faithfull is threefold: to wit, a death of

Sinne: for [a] *how shall we that are dead to sinne liue therein?*

The law: *through the law I am dead to the law*; Galat.2.19. [b] Against that accusing and condemning law, I haue another law which is grace and libertie, the which accuseth the accusing, and condemneth the condemning law.

The world

Actiue: whereby the world is dead vnto them, as renouncing the pomps therof, & [c] *accounting all things losse to win Christ.*

Passiue: whereby they be dead vnto the world, which [d] hateth and persecuteth them for Christs sake; reputing them [e] *as the filth of the earth and offscouring of all things.* Our Apostle comprehends both in one line: Galath.6.14. *God forbid that I should reioyce but in the crosse of our Lord Iesus Christ, whereby the world is crucified vnto me, and I to the world.*

None of these spirituall deaths are the reward of sin, but on the contrarie the gifts and graces of God. For all such as are dead to the world and sinne liue to God; so the Scripture plainly, [f] *The iust doth liue by faith, euen by faith* [g] *in the Sonne of God, who* [h] *dwelleth in their hearts, and* [i] *quickneth them with his spirit.* There is then a spirituall death in vnbeleeuers, and all such as are not led by the spirit of God. For as the soule is the life of the body; so God is the life of the soule. When he taketh his spirit from vs we walke in the shadow of death; as the faithfull are dead to sin, so the faithlesse dead in sin. Matth.8.22. *Let the dead burie their dead*; [k] that is, let such as are spiritually dead burie those which are corporally dead. For [l] *a widow liuing in pleasure is dead while she liueth.* And this kinde of spirituall death is a fruit of sinne, because sinne only

[a] *Rom.6.2.*

[b] *Luther in Galat.2.19.*

[c] *Philip.3.8.*

[d] *Matth. 10.22.*

[e] *1.Cor.4.13.*

[f] *Rom.1.17.*

[g] *Galat.2.20.*

[h] *Ephes.3.17.*

[i] *Ephes.2.5.*

[k] *August.qu.6. in Mat. & de Trinit.lib.4. cap.3. & de Ciuit.lib.20.cap.6*

[l] *1.Tim.5.6.*

only [m] *makes a separation betweene God and vs.*

The third kinde is the death of bodie and soule, and that is *eternall destruction* [n] *in hell fire*, called in holy scripture *the* [o] *second death*, or death after death. Of which almightie God by the mouth of his [p] Prophet, *as I liue I desire not the death of the wicked, but that he should turne from his way and liue.* To these three kindes I might adde a fourth. And that is, as the Lawyers call it, a ciuill death, an vndoing of our credit and honest reputation in the world. And this death is the wages of sinne likewise, for [q] *the name of the wicked shall rot.* But S. *Paul* here meaneth especially that eternall death is the reward of sinne, as eternall life is the gift of God. And the reason hereof is plaine, [r] man in sinne doth offend God an infinit maiestie, and therefore deserueth an infinit miserie. But for as much as being finite, he cannot suffer a punishment infinite in greatnes, *intensiuè simul & semel*; he must indure a paine which is infinit in time, *successiuè sine fine*, an eternal death in an euerlasting fire. See Gosp. 1. Sund. after Trin.

The reward] τὰ ὀψώνια, doth [s] signifie victuall properly, wherewith in old time souldiers were allured to fight. His meaning is, that eternall death is the diuels [t] earnest penny, wages and as it were presse money which he bestowes vpon all his souldiers. Here then obserue that it is the most vnthristie course to march vnder the colours of Satan, and to *haue* [u] *fellowship with vnfruitfull workes of darknesse.* For hereby men gaine nothing but losse both of body and soule. Who would serue such a master as hath neither will nor abilitie to preferre his followers? The diuell hath no will, for he was [x] *a murtherer from the beginning*, [y] whose name in Hebrew is *Abaddon*, in Greek *Apollyon*, a roring lion seeking whom he may deuoure, 1. Pet. 5. 8. and as for his abilitie, though he promise [z] kingdomes, he cannot dispose of a few swine without [a] Christs permission. Alas poore wretch he hath nothing of his owne but sinne, and death. And in nature they be [b] nothing: for God made all things, and all that was made

[m] *Esay* 59. 2.

[n] *Matth.* 10. 28.
[o] *Apocal.* 2. 11.
[p] *Ezek.* 33. 11.

[q] *Prou.* 10. 7.

[r] *Ioan. Combis compend. lib.* 7. *cap.* 11.

[s] *Erasmus & Martyr in loc.*
[t] *Oecumenius in loc.*

[u] *Ephes.* 5. 11.

[x] *Iohn* 8. 44.

[y] *Apocal.* 9. 11.

[z] *Luke* 4. 6.
[a] *Matth.* 8. 31.
[b] *Non effectio sed defectio. August. de Ciuit. lib.* 12. *cap.* 7.

made was good, *yea very good:* Gen. 1. 31. But the diuel begat sinne, and sin bred death. And so by consequence men serue the diuell for a very nothing, his wages is death, and death is nothing. I say nothing in nature, none of the workes of Gods [c] hand. It were a blessed turne for the wicked if death in Scripture were nothing, if it were a moral nothing; but the truth is, eternall death is such a thing, as that the reprobate shall finde it a priuation of al that is blisfull, and a possession of al that is hatefull and hurtfull. So great is the difference betweene the reward of Satan and the gift of God.

[c] *Wisdom.* 1. 13.

Sinne] The [d] Scriptures haue defined sinne to be *the transgression of the law:* and it is either originall, or actuall. [e] Originall is a priuation of goodnes, and a corruption of nature, deriued from our first parents *Adam* and *Eua*, whereby the faculties of our soules, and members of our bodies are disposed and prone to sinne; that euery man may confesse with [f] *Augustine*: *Tantillus puer tantus peccator.* And with [g] *Dauid, I was shapen in wickednes, and in sinne hath my mother conceaued me.* This contagion is not, as *Pelagius* imagined, onely by imitation and example: but as Saint *Augustine* hath excellently proued in [h] two bookes against him, it is by propagation from the parents vnto the children. I say from the parents, albeit neuer so righteous and holy. [i] *Regeneratus quippe nõ regenerat filios carnis, sed generat; ac per hoc in eos non quod regeneratus, sed quod generatus est trajcit. Sic igitur, siue reus infidelis siue absolutus fidelis non regenerat absolutos vterq; sed reos; quomodo non solum oleastri, sed etiam olea semina, non oleas generant sed oleastros.* I will not heere curiously dispute whether our soules are infected by the contagion of our bodies, as good oyntment by a fustie vessel: or whether God in the very moment of creation and infusion of soules into infants after a sort forsake them. It is sufficient to know that originall sinne, being as a common fire in a towne, men are not so much to search how it came, as to be carefull how to put it out.

[d] 1. *Iohn* 3. 4.

[e] *See Caluin institut. lib. 2. cap. 1. Perkins aur. Caten. cap. 12. Bucan. loc. com. tit. de pec. orig.*

[f] *Confess. lib. 1. cap. 12.*

[g] *Psal. 51. 5.*

[h] *Tom. 7. fol. 519.*

[i] *Augustin. lib. 2. contra Pelag. & Celestin. cap. 40. See Luther & Melanc. loc. com. tit. de pec. origin.*

For

For death is the wages euen of this sinne also, otherwise little children, who neuer committed actuall offence, should not die. The text is plaine that *all men are by* [k] *nature the children of wrath.* As *Bernard* in his [l] meditations sweetly, *Parentes ante fecerunt damnatum quam natum; peccatores peccatorem in peccato suo genuerunt, et de peccato nutriuerunt; miseri miserum in hanc lucis miseriam induxerunt: nihil ex eis habeo nisi miseriam, et peccatum, et corruptibile hoc corpus quod gesto.* The new borne babe was dead in sinne, before he was borne, trespassing in *Adam*, and so made partaker both of his transgression and guiltines, as our Apostle sheweth in the former chapter, concluding in the 18. verse. *By the offence of one the fault came on all men to condemnation.*

k *Ephes.* 2. 3.
l *Cap.* 2.

Yea but it is hard and vniust that one should be punished for the fact of another. [m] Answere is made, that Adam is not to be considered in this respect as a priuate man, but as a publique person, representing all mankind, and therefore looke what good he receiued from God, or euill elsewhere, both were common to vs with him. And it is iust before God, and man: before God, because we receiue more benefite by the death of Christ, then we did hurt by the fall of Adam. [n] *As in Adam all men die,* [o] *so in Christ all are made aliue. By one mans disobedience many were made sinners, and by the obedience of one, many made righteous.* It is iust also before man, for rebellion is punished not onely in the partie delinquent, but in all his posterity. Now Adam was an arrant traytor to the King of all Kings, and therefore such as issue from his loynes haue worthily felt the smart of his fall.

m *Mr. Perkins vbi sup. cap.* 11.
n 1. *Cor.* 15. 22.
o *Rom.* 5. 19.

Thus (as I haue shewed) originall sinne is the tree, but actuall sinnes are the fruits. Originall is the roote, actuall are the branches. *Iames* 1. 15. *When lust hath conceiued it bringeth forth sinne, and sinne when it is finished bringeth forth death.* He doth vnderstand by lust, [p] originall, and by sinne finished actuall sinne: [q] the one being as mother, and the other as daughter; originall sinne being

p *Caluin apud Marlorat. in Iacob* 1. 15.
q *Doct. Fulke ibidem.*

ing the seed of all actuall transgressions against the diuine lawes, *vnum essentia multiplex efficientia*: because, saith [r] *Aquinas, in originali peccato praexistunt virtualiter omnia peccata actualia.*

[r] 12. quæst. 82. art. 2.

There be sundrie diuisions of actuall sinnes, as in respect of their obiect; sinnes against God, and sinnes against our neighbours: And against both these, some are sinnes of [s] omission, other of commission. And in regard of our intention and minde, there be [t] sinnes of infirmitie, sinnes of ignorance, sinnes of malice. Sinnes of infirmitie are said to be committed against God the father, whose speciall attribute is power: sinnes of ignorance, against God the sonne, whose speciall attribute is wisdome: sinnes of malice against God the holie ghost, whose speciall attribute is loue. And these sinnes of malice are either directly committed against grace receiued and the good motions of Gods spirit in vs, as the blasphemy against the holy Ghost: or else consequently, as Idolatry and adultery, the which if once they grow to be habites, exceedingly [u] *grieue the spirit of God.* Besides these, and many moe partitions of sinne, the [x] papists affirme that some sinnes are *mortall*, and other *veniall.* Herein contradicting the text, intimating that death is the reward of euery sinne, be it neuer so little. For [y] *whosoeuer shall keepe the whole lawe, and yet faile in one point, is guiltie of all.* Howsoeuer he doe not transgresse *totum legis*, yet he doth breake *totam legem.* And so the least sinne *legally* considered is damnable, though *euangellically* the greatest of all be pardonable. Sinne in vnregenerate men is [z] *regnant*, and therefore mortall. According to that of Saint [a] *Iohn; he that beleiueth not is condemned already:* but in a regenerate man, sinne doth not reigne as a king, howsoeuer it rageth as a tyrant; it is not admitted with plenary consent, but committed, or rather indeed suffered with reluctation and griefe. He that is borne of God so sinneth, as if he did not [b] sin, doing that euil which he [c] would not. And therefore veniall, according to that of

[s] James 4.17.

[t] Augustin. lib. quæst. 83. quæst. 26.

[u] Ephes. 4. 30.

[x] Thom. vbi sup. quæst. 88. art. 1. 2.

[y] James 2.10.

[z] Rom. 6. 12.

[a] 1 Iohn 3.18.

[b] 1. Iohn 3.9.

[c] Rom. 7. 19.

of Paul, *there is no condemnation to them that are in Christ Iesu, which walke not after the flesh but after the spirit:* Rom.8.1. In this sense [d] *Martin Luther*, [e] *Philip Melancthon*, & [f] other protestant Diuines, approue the distinction of mortall and veniall sinne. The which one point vnderstood aright, is the consolation of Israel, and the Christians heauen vpon earth, as the Prophet *Dauid* sheweth in the 32. Psalme: *Blessed is the man whose vnrighteousnes is forgiuen, and whose sinne is couered.*

But the papists herein erre, because they make this difference, *non respectu personarum, sed peccatorum.* Extenuating their owne mischeife, not amplifying Gods mercie. Teaching that sinnes of omission and ignorance be [g] *præter legem Dei*, but not *contra legem Dei:* besides Gods law, not against Gods law: the which is a dangerous doctrine deluding many. The words, I confesse, [h] *drop as an honey combe, & are more soft then oyle, but the end of it is bitter as wormewood, and sharpe as a two edged sword.* [i] Ægypt was tormented with small flies, as with greater plagues: and we may not neglect our sinnes because they be little in nature, but tremble because they be many in number. We commonly discerne sinne as we doe the sunne; which we iudge to be little because we be far from it. The neerer we come to sinne, the greater it will appeare: for if we consider it in the lawes glasse, we shall finde that as a bemired dog it doth defile with fawning, and that the reward thereof, as it is in the text, is eternal death. Happily some wil obiect, if the wages of all sinne be *death*, and that *euerlasting*, then as the [k] *Stoicks* and [l] *Iouinianists* hold, al sinnes are equall and alike. This cauill is answered by Christ in the gospel allotted for the last sundaie, Mat.5.22. *Whosoeuer is angry with his brother vnaduisedly, shall be culpable of iudgement: and whosoeuer saith vnto his brother racha, shall be in danger of a councell: but whosoeuer saith thou foole, shall be in danger of hell fire.* Where (as I haue shewed) are three degrees of sinne against one and the same commandement; and three degrees

d *Loc.com.tit. de pec.in genere.*
e *Loc.com.tit. de pec.actual. & in exam. quæst.de diuis. pec.*
f *Pezelius in explicat examinis. Melancthon & Bucanus loc. com.tit.de pec. actual.quæst.10.*
g *Melancthon loc.com.vbi supra.*
h *Prouerbs 5.3.*
i *Exod.8.24.*
k *Hieron. epist. ad Celant. & Augustin.lib. contra mendacium, cap.15.*
l *Augustin epist.29. & hæres.82.*

3459 a

grees of punishment accordingly. Circumstances of place, time, person, either lessen or aggrauate faults. As for example; the [m] King of Babylon offended more in taking [n] *sacrum de sacro*, consecrated vessels out of Gods house, then if he had stolne them out of a priuate house. The cutpurse who doth exercise his craft at a sermon, is worse then a theefe robbing vpon the common way. *Iudas* an Apostle sinned more in betraying his master Christ, then if *Barrabas* a murtherer had done the deede. *He that deliuered me to thee* (said [o] Christ to *Pilate*) *hath the greater sinne.*

[m] *Dan.5.*
[n] *Lombard 3. sent.dist.37.*
[o] *Iohn 19.11.*

According to these differences in sinning, there be degrees in suffering: for as in heauen [p] *one starre differeth from another in glory*: so in hell one damned soule differeth from another in griefe; being so much the more wretched by how much the more wicked. Mat.11.24. & 23.15. Luk.20.47.

[p] *1.Cor.15.41.*

Eternall life is the gift of God through Iesus Christ our Lord] Gods eternall decree to elect is without beginning, but it shal haue end, when we see God face to face. The possession of this eternall life shal haue a beginning, but no end: *For* [q] *the iust shall shine as the starres for euer and euer.* Gods mercie in both hath neither beginning nor end, for *it is from euerlasting to euerlasting.* There be three kindes of life correspondent to the three kinds of death, and all of them are *the gift of God, who is the* [r] *Lord of life.* The life naturall of the bodie is Gods gift, *for* [s] *in him we liue and moue and haue our being.* The life spirituall of the soule is Gods gift, for it is *the* [t] *life of Christ, and of* [u] *God in vs.* Eternall life both of bodie and soule mentioned in the text is taken either *pro via*, for the way to life euerlasting, as Iohn 3.36. *He that beleueth in the sonne of God hath euerlasting life: For* [x] *it is eternall life to know God and whom he sent, Iesus Christ.* Or else *pro vita*, for the blessed estate of Gods elect in heauen, as Mat. 25.46. Marke 10.30. And both are the free gift of God. In receiuing eternall life *we receiue* [y] *grace, for grace,* [z] that is, the

[q] *Dan.12.3.*
[r] *Acts 3.15.*
[s] *Acts 17.28.*
[t] *Galat.2.20.*
[u] *Ephes.4.18.*
[x] *Iohn 17.3.*
[y] *Iohn 1.16.*
[z] *Royard hom. 2.in locum.*
[f] *Idem.Augustin. de grat.& lib. arbit.cap.8.*

the gift of glorification for the gift of iustification. And therefore whereas *Paul* saith here *the wages of sinne is death*, if there were any merits in our good works, the sequell of his speech should haue been, *the wages of righteousnesse is eternall life*. [a] But lest iustice should lift vp it selfe of mans good merit, as mans ill merit is not doubted to be sinne; he saith not so, but *eternall life is the gift of God*: and lest it should be sought any other way then by the Mediator, hee doth adde further, *through Iesus Christ our Lord*. And so by that which he doth not say, as also by that which hee doth say, sheweth euidently that there is no place for merit. See Saint *Augustine vbi in margin. lib. de gratia & libero arbitrio cap.* 8. *&* 9. *Enchirid. ad Laurent. cap.* 107. *enar. Psal.* 109. *in* [b] *principio. Hierome, Photius, Primas. Anselme, Aquine, Caietan*, Doctor *Fulke, Martyr in loc. &* Doctor *Abbot* against *Bishop, tit. Merits, sect.* 8. and lastly, *Septuages. Sun.* Gospell, from pag. 252. to pag. 258.

[a] *Augustin epist.* 105.

[b] *Deus promisit hominibus diuinitatem, mortalibus immortalitatem, peccatoribus iustificationem, abiectis glorificationem; quicquid promisit indignis promisit, &c.*

The Gospell. Mark. 8. 1.

In those daies when there was a very great companie and had nothing to eate, &c.

CHrists miraculous feeding of many people with a few loaues, is read in the Church euery yeare thrice; to wit in *Winter*, when wheate is Sowen: in *Lent*, when it is in hopefull Spring: and in *Harueste* when it is readie for the Barne. The reason hereof is manifold.

1. [c] That in sowing, seeing, and reaping our Corne we might not ascribe this wonderfull increase to the fatnes of our land, or greatnes of our skill, or goodnes of our seede: but onely to the blessing of God, [d] *opening his hand, and filling all things liuing with plenteousnesse*, [e] who doth euery yeare make a great harueste of a few graines, as he did here make a great feast of a few loaues.

[c] *Zeppar. Pontan. Heming.*

[d] *Psal.* 145. 16.

[e] *Augustin in Psal.* 90.

2. [f] That

3459 a

2. [f] That we may be well assured of Christs bountie towards all his followers, hungring and thirsting after righteousnesse, prouiding for them abundantly, *lest they faint in their way.* [g] Caring for such as cast their care vpon him, as he promised in his holy Gospell: *First seeke the kingdome of God, and then all other things shall be ministred vnto you*, Matth. 6. 33.

3. That we may learne to vse these temporall blessings in [h] thanksgiuing to God, in [i] hospitalitie towards the poore, *feeding such as haue nothing to eate*, in [k] frugalitie, *taking vp the broken meate*, not suffering any of Gods good creatures vnprofitablie to bee spoiled, or wastfullie to be cast away.

The whole may bee diuided into three parcels, a
- Defect, of
  - Foode in the people; *There was a very great companie and had nothing to eate.*
  - [l] Faith in the Disciples, *Where should a man haue bread here in the wildernesse to satisfie these*, &c.
- Affect: *I haue compassion on the people.*
- Effect: *About foure thousand did eate, and were sufficed with seuen loaues and a small few fishes.*

All which ioyntly considered, may serue for the Confirmation of our
- Faith,
- Hope,
- Charitie.

It may confirme our beleefe concerning Christs Humanitie and Diuinitie, [m] both together against *Eutyches*: his compassion is a demonstration of his manhood, for God is not compassionate [n] *secundum affectum*, but only *secundum effectum*. The reason is, because [o] pitie is a griefe for anothers miserie, [p] *misericordia dicitur quia miserum cor facit*, and that is not properly competent to God. So that Christ [q] *being touched with the feeling of our infirmities*, euidently shewed himselfe to be very man; and his feedin

[f] *Melachthon, Culman, Marlorat.*
[g] 1. Pet. 5. 7.
[h] *Theophylact & Anselm. in Mat. 15. et Rupert in Ioan. 6.*
[i] *Ferus ser. 3. in loc.*
[k] *Musculus in Mat. 14. 20. et Zeppe. con. 2. in loc.*
[l] *Ardens, Theophylact Caietan.*
[m] *Beda apud Thom. in loc.*
[n] *Thom. part. 1. q. 21. art. 3.*
[o] *Cicero Tus. quæst. lib. 3.*
[p] *Isiodor. Etymon. lib. 9.*
[q] Heb. 4. 15.

feeding of so much people with so little prouision is an argument of his Diuinitie. The children of Israel in the wilderneſſe disputed with God after this manner: [r] *He smote the stonie rock indeed, and the water gushed out; but can hee giue bread also, or prouide flesh for his people? shall God prepare a table in the wilderneſſe?* As if they should argue thus: If the God of Israel can doe this, then hee is God, then he is among vs and with vs. Goe to then yee stiffe necked Iewes and incredulous generation resisting the holy Ghost, and not acknowledging Christ for the Messias. If hee bee God that can prouide a table for his people in the wilderneſſe, and giue abundance of bread in the desert, haue so much patience as to consider a little this miraculous act of Christ, amplified by many remarkable pregnant circumstances in the text. As 1, we may reason from the place, Christ was *in the wilderneſſe*, farre from all townes, al villages, all houses, in so much that he could [s] neither buy nor bag any bread or meate.

2. From the slender prouision, *seuen loaues and a few small fishes.* [t] Insinuating that Christ can fill with a little, so well as with a great feast: according to that of [u] *Ionathan; It is not hard to the Lord to saue with many or with few.* If they had been loaues and many, many loaues might haue filled many mouthes: or if loads not loaues, seuen loades of bread happely might haue refreshed much people. But answere is made by the Disciples in the 5 verse that they had only *loaues*, and of those but *seuen, and a few small fishes.* Fish, small fish, a few small fishes. Euery word hath his weight, for solid flesh might haue contented hungrie people better then fish; or if these fishes had been so great as Whales, or so many as S. [x] *Peter* tooke at his strange draught, there might haue been rendred some probable reason of this wonderfull miracle: but they were flaggie for their substance, little for their quantitie, few for their number, *a few small fishes*, euen so few, so small, that (as it is said in the like storie, Ioh. 6. 9.) a little boy carried them all about him. And whereas

[r] *Psal. 78. 20. 21.*

[s] *Euthymius in Matth. 15.*

[t] *Marlorat. in Matth. 15.*

[u] *1. Sam. 14. 6.*

[x] *Luke 5. 6.*

3459 a

whereas it may be thought that these men had prouision of their owne, S. *Marke* preuents that obiection in the very beginning of this text, *a very great company which had nothing to eate.*

3. From the persons who were fed and filled, as it is in the first words of this Gospell, *a very great companie*; and as it is said in the last more particularly, *about foure thousand, beside women and children,* according to Saint [y] *Matthews* report. This great multitude *comming from farre*, vers. 3. continuing in the *wildernesse* open pearcing aire, vers. 4. [z] which of necessitie must encrease their hunger, and hauing *not any thing* of their owne to stay their stomack, vers. 2. *sat all downe*, vers. 6. not as vnto a scrambling beauer: but as at an orderly dinner, *and all did eate and were satisfied*, vers. 8.

4. From the meate which was left, *they tooke vp of the broken meate that was left, seuen baskets full.* Baskets, full baskets, seuen full baskets. All these being put together, amplifie Christs omnipotent power in working this wonder, and are able to make men acknowledge with the Prophet [a] *Esay, Lord thou art my God, I will exalt and praise thy name, for thou hast done wonderfull things.* And with [b] *Moses: O Lord, who is like to thee among the gods? who like to thee, so glorious in holinesse, fearefull in praises, doing wonders?* And with [c] the Psalmographer, *among the gods there is none that can doe as thou doest, for thou art great, and doest wonderous things, thou art God alone.*

Secondly, this Gospell serueth aptly for the confirmation of our hope: [d] propounding Christ here both able, and willing to succour vs in all our afflictions. Able, for what can he not doe, *who fed foure thousand hungrie people with seuen loaues, and a few small fishes*, in such a plentifull manner, as that *all of them were sufficed, and yet seuen baskets full of broken meate were left?* His willingnes is insinuated also, [e] for that before any of the distressed people made suite to him, he preuented them of his own accord, calling his Disciples, and consulting how to relieue them

[y] *Matth.* 15.38.

[z] *Maldonat. in Matth.* 15.32.

[a] *Cap.* 25.1.

[b] *Exod.* 15.11.

[c] *Psal.* 86.8.10.

[d] *Ferus con.* 2. *in loc.*

[e] *Sarcerius in loc.*

them in this extremitie, saying further, *I haue compassion on the people, because they haue been with me three daies.* He saith not, I haue compassion on my Disciples, or I would my friends and acquaintance were succoured, or I pitie the good men in the companie: but he saith in generall, I haue compassion on the whole multitude; not excluding any from his gratious fauours, openly proclaiming, [f] *Ho, euery one that thirsteth come yee to the waters, I say come buy milke without siluer*; [g] *if any man thirst, let him come vnto me, and drinke. Come all ye that are wearie and laden and I will ease you.* [h] *Si esurieris, panis tibi est: si sitieris, aqua tibi est: si in tenebris es, lumen tibi est*, &c.

Let vs not therefore put our confidence in man, for if [i] all flesh be grasse, and the grace thereof as the flower of the field, then [k] *cursed is the man that trusteth in man, and maketh flesh his arme.* Neither let vs trust in our money, for [l] *riches are vncertain.* Neither in our selues, for *he that now stands may fall*, 1. Cor. 10. 12. Neither in Princes, for albeit in regard of their high place, they be called gods; yet in regard of their fraile nature, they *shall die* [m] *like men.* And therefore the Master of the Ceremonies at the Popes inauguration beareth two drie reedes, whereof the one hath on the top a candle to kindle the other, crying aloud vnto the Pope, [n] *Sancte pater, sic transit gloria mundi.* Neither in Angels, or in Saints, for they cannot haue [o] *enough oyle for themselues and vs too.* But let *our* [p] *helps stand in the name of the Lord*, for his eyes are ouer the righteous, and his eares are open to their prayers, 1. Pet. 3. 12. [q] He deliuereth the soules of his seruants, and all they that put their trust in him shall not be destitute. The lions rore and suffer hunger, but they that seeke the Lord shall want no manner of thing that is good. This was verified in [r] *Daniel*, who being cast into the dungeon of lions was not made their prey: for the lions rored still, and continued hungrie, whereas *Daniel* was refreshed with an Angel from heauen. And therefore let euery Christian soule say with the [s] Psalmist, *The Lord is*

[f] *Esay* 55. 1.
[g] *Iohn* 3. 37.
[h] *August. tract.* 13. *in Ioan.*
[i] *Esay* 40. 6.
[k] *Ierem.* 17. 15.
[l] 1. *Tim.* 6. 17.
[m] *Psal.* 82. 7.
[n] *Poradinus in symbol. Heroic.*
[o] *Matth.* 25. 9.
[p] *Psal.* 121. 2.
[q] *Psal.* 34. 21.
[r] *Daniel* 6.
[s] *Psal.* 23. 1.

my

3459 a

my shepheard, how can I then lack any thing?

Thirdly, this gospel is a direction for loue: for that Christ expresseth in his

- Humble cariage: conuersing *in the wildernes with the people.*
- Kinde speech: *I haue compassion on the multitude.*
- Bountifull deeds: *In feeding a great companie which had nothing to eate.*

Albeit Christ was *the sonne of the* [t] *most high, holding it no* [u] *robberie to be equall with God:* yet hee thought it no disreputation to conuerse with men, with poore men, and that in the wildernes. If a kings onely sonne should so farre humble himselfe as to be familiar with the Commons, all the Chronicle would be full of his praises, and all the Countrey ring of his courtesie. What did extoll [x] *Rudolphus* so much, as that when he was elected Emperour, he tolde his nobilitie *That he would not be locked vp in a cheste from the sight of his people*, but that euery one should haue accesse vnto him? or what did honour *the good late Queene* more, then her courteous and sweete cariage toward her loyall subiects? or who could giue better aduice to a young Prince then that he should be [y] *the poore mans King?*

By the compassionate speech of Christ here, *miserior super turbam:* all princes, prelates, and pastors, are taught *to* [z] *weepe with them that weepe*, carying tender harts, and open bowels toward all such as are in any distresse: [a] being *eies to the blind, and feete to the lame.* For as Christ did speake compassionatly, so deale bountifully with this hungry multitude, causing them to sit downe, and to eate of his loaues and fishes, hartely bestowing on them such as he had. *Aurum habet ecclesia* (saith [b] *Ambrose*) *non vt seruet, sed vt eroget.* And as the blessed martyr *S.* [c] *Laurence*, The poore are ỹ treasures of the Church. It is recorded of [*] *Basil* the great, that in a famine he did not only giue to the poore such as he had himselfe, but exhorted all

[t] *Luke* 1.32.
[u] *Philip.* 2.6.
[x] *Bucholzerus ad An.* 1272.
[y] *Basilicon doron lib* 2.
[z] *Rom.* 12.15.
[a] *Job.* 29.15.
[b] *Offic. lib.* 2. *cap.* 28.
[c] *Ambros. ibid.*
[*] *Nazianzen in eius vita*

all others earnestly to open their barnes and to doe the like. *Willam Warham* Archbishop of Canterbury was so liberall vnto poore men in his life, that at his death hee had in all his treasurie but thirtie peeces of gold: the which (as [d] *Erasmus* of *Roterodame* reports) pleased him so well, as that hee said, *It is well, I desired alway to die no richer.* And *Philip* [e] *Melancthon* was so bountifull euen in a meane estate, that euery houre something was giuen at his doore. The gifts of God were so multiplied heere, that the leauings in the end, were more then the loaues in the beginning. And [f] this should encourage men in their almes, as being assured that [g] *the mercifull rewardeth his owne soule; for there is that scattereth and is more encreased: but hee that spareth more then is right, surely commeth to pouertie.* Let vs therefore remember that old verse whensoeuer we cast our eyes vpon a brother in need:

Aut sumus, aut fuimus, aut possimus esse quod hic est.

Thus I haue written briefly concerning the literall exposition: if any desire the mysticall and allegoricall, hee may reade *August. tract. 24. in Iohan. Bernard serm. de euangelio septem pan. Ludolphus de vita Christi part. 1. cap. 67. Iansen. con. cap. 63. Theophylact, Aquin, Pontan, in loc. Sarcerius schol. in Matth. 14. Ferus serm. 5. Dom. 8. post Pentecost. Melanct. & omnes fere postillat. in Euangel. Dom. 7. post Trinit.* The Gospell and Epistle meete, in that all our happinesse and helpe commeth only from heauen, *as the gift of God through Iesus Christ our Lord.*

[d] *Epist. lect. ante opera Hieron.*

[e] *Camerar. in eius vita.*

[f] *Melancthon postil. in loc. Idem Vega.*

[g] Pro. 11. 17. 24

3459 a

The Epistle. Rom. 8. 12.

Brethren, we are debtors not to the flesh, to liue after the flesh, &c.

h *Anselm. Gorran. Sarcerius.*
i *Martyr.*

Saint *Paul* in this Epistle
- Dehorts frō liuing after the flesh, in respect of our
  - h Debt, *to the spirit dwelling in vs.*
  - i Danger: *if ye liue after the flesh, yee shall die.*
- Exhorts to the life spiritual, in respect of our
  - Present estate of grace, *being the sons of God, as hauing his spirit for our guide, whereby we call him Abba father, and he certifieth vs also that we are his children.*
  - Future estate of glorie, *being the heires of God, and heires annexed with Christ, if so be that wee suffer with him, that we may be also glorified together with him.*

Brethren, we are debtors not to the flesh] There is a double debt; one of sinne, which we must euery day seeke to be forgiuen, as Christ in his prayer, *forgiue vs our debts:* another of obedience, which we must euery day seeke to performe, whereof our Apostle speakes here. The word *flesh* hath also sundrie significations in holie Bible, being sometime taken for all liuing creatures, as Psalm. 136. 25. *which giueth food to all flesh.* And sometime for all mankinde: so the k Prophet, *hide not thy selfe from thine owne flesh.* Sometime for such as are of our l countrey, sometime for our kinred; as m *Laban* to *Iacob: Thou art my bone and my flesh.* Sometime for n man and wife.

k *Esay* 58. 7.
l *Rom.* 11. 14.
m *Gen.* 29. 14.
n *Ephes.* 5. 31.

Sometime

Sometime for one man, and that in respect of the
- Bulke of his bodie, Prou.14.30. *A sound heart is the life of the flesh.* And Acts 2.31. *neither his flesh should see corruption.*
- Faculties of his soule, Mat.16.17. *Flesh and blood hath not reuealed it vnto thee.*
- Natural corruption, an ill disposition of both, and so *Paul* calles our will vnregenerate, o *the will of the flesh*; and our affections, p *affections of the flesh*; and our wisedome, *the* q *wisedome of the flesh*. Now we are debtors vnto our selues, our soules, our bodies, as also to our second selues, our wiues, our friends, all of our kin, all of our kinde, yea to the very beasts, Prou.12.10. only no debtor vnto the flesh in the last acception, as it doth import the *lust of the flesh*. And therefore when it shall (as it is enticing and subtill) call vpon vs importunatly to pay this debt as a dutie, wee must answere, that hereby we shall encrease the debt of our sinne to God, and so the more we pay, the more we shall owe, like paying with chalke which euer makes the score greater. The second member of opposition is not expressed here, but it is implied, as al interpretors obserue generally. For if we are not debtors vnto the flesh, it followeth necessarily that we are debtors to the spirit, r *by whose grace wee are whatsoeuer wee are.* s God bestoweth on vs his gifts out of bountie, but our seruice performed vnto him is of dutie. t Where then are the workes of supererogation? If they be deeds of the flesh, the reward thereof is death; if they be workes of the spirit, then assuredly due debt. And so when we are at the best, *all of vs are vnprofitable seruants*, obliged to God in a double bond, one of our creation, as being the workmanship of his hands, and u *who planteth a vineyard and eates not of the fruit thereof?* Another in respect of our redemption, as being his bought seruants, his sworne seruants, his hired seruants, euer receiuing wages before hand. All of vs *are bought*

o *Ephes.2.3.*
p *Galat.5.24.*
q *Rom.8.6.*
r *1.Cor.15.10.*
s *Chrysost.*
t *Martyr.*
u *1.Cor.9.7.*

34592

x 1.Pet.1.19. y 1.Cor.6.20.

with a price, yea with the x *pretious blood of Christ:* and y therfore we muſt glorifie God in our bodies and in our ſpirits, for they are Gods. All of vs are his ſworne ſeruants in holy baptiſme, renouncing all other maſters, as the world, the fleſh, and the diuel: and openly proteſting before God, and his congregation, that wee will fight vnder Chriſts banner as his faithfull ſouldiers and ſeruants vnto our liues end. All of vs haue paiment in hand alſo, which, if wee had ſo much as common honeſtie, ſhould make vs aſhamed to refuſe the Lords ſeruice, whoſe wages we haue receiued alreadie. For it may bee ſaid to vs as the z Prophet in the name of the Lord ſpake to the Leuits of his time: *Who among you ſhuts the doore of my temple, or kindles a fire vpon mine altar in vaine?* Who can ſtand vp and ſay, that hee doth any ſeruice to God without a reward? The father of lies in this ſaid truly, a *Doth Iob feare God for nought? Did not the Lord make an hedge about him, and his on euery ſide?* Conſider this point when you will, and you ſhall find that for euerie peece of ſeruice ye haue done to the Lord, ye haue receiued preſent wages an b *hundred fold, and in the world to come, if you* c *continue faithfull vnto the death, he will giue you a crowne of life. For your light affliction which is but for a moment, cauſeth a farre moſt excellent and eternall weight of glorie:* 2.Cor.4.17. And ſo the moſt holy man in his beſt workes, as d *Bernard* notes, is debtor to God for them, and not God a debtor to him: according to the text here, *Brethren, we are debtors not to the fleſh, but to the ſpirit.*

z Malac.1.10.

a Iob 1.9.

b Mark 10. 30. c Apocal.2.10.

d Serm.1.in annun.B.Marie.

If ye liue after the fleſh ye ſhall die] There is a great difference betweene liuing in the fleſh, and after the fleſh. Euery Chriſtian liuing muſt dwell in an earthly e tabernacle, clothed with fleſh and blood. S.*Paul* therefore doth not ſay f deſtroy the fleſh, or liue not in the fleſh, but ſo *mortifie the deeds of the bodie that ye liue not after the fleſh.* Now that man liueth according to the fleſh (as g himſelfe doth expound himſelfe) who fulfils the luſt of the

e 2.Cor.5.1.

f Theophylact. Caietan.

g Rom.13.14.

the fleſh, [h] *qui quantumcunq; poteſt voluntati pariter & voluptati carnis ſatisfacit.* In that I now liue in the fleſh, I liue by faith in the ſonne of God, ſaith our Apoſtle. Thou heareſt the winde, but thou knoweſt not whence it commeth, or whither it goeth: [i] euen ſo is euerie man that is borne of the ſpirit. [k] Thou heareſt me ſpeaking, eating, labouring, ſleeping, and doing other things as other men, and yet thou ſeeſt not my life, for I liue by faith in the ſonne of God. The word which I now corporally ſpeake is the word not of the fleſh, but of the ſpirit: and the ſight which goeth in, or commeth out of mine eyes, howſoeuer in the fleſh, is not gouerned of the fleſh, but by the holy Ghoſt. I behold a woman, and luſt not to ſin with her; this beholding is in the fleſh, becauſe mine eyes are the carnall inſtruments of my ſight: but the chaſtnes of this looke proceedeth only from the ſanctifying ſpirit. So likewiſe my hearing commeth not of the fleſh, although it be in the fleſh: it is the worke of Gods owne ſpirit that I heare what I ſhould, as I ſhould, hauing *a* [l] *good eare which hearkeneth vnto wiſedome gladly. Thus I liue, yet not I now, but Chriſt liueth in me, and in that I liue in the fleſh I liue by faith in the ſonne of God, who hath loued me, and giuen himſelfe for me.* Galat. 2. 20.

[h] *Ardens.*

[i] *Iohn 3. 8.*

[k] *Luther in Galat. 2. 20.*

[l] *Eccleſiaſticus 3. 31.*

This doctrine is like flagons of wine to comfort ſuch as walk in the ſpirit, *for they ſhall liue*, yea liue that [m] they ſhall neuer ſee death. For when our breath once ſhall leaue our bodies, and wee fall aſleepe, wee ſhall behold with the bleſſed Martyr [n] *Stephen*, heauens open to receiue vs, and Chriſt ſtanding at the right hand of God with ſtretched forth armes, as ready to embrace vs. And ſo this kinde of death is but an inlargement after a long impriſonment, or as a landing at our owne countrey after our tedious and troubleſome trauell in the tempeſtuous ſea of this world. But let the drunkard and incontinent perſon tremble who follow the luſts of the fleſh, and that which is worſe, fulfill the luſt of the fleſh, and that which is worſt of all, prouoke the luſt of the fleſh.

[m] *Iohn 8. 51.*

[n] *Acts 7. 56.*

3459 a

For as long as they continue this habit of ſinne, [o] they be ſpiritually dead, and without repentance ſhall eternally periſh. Either wee muſt ſlay ſinne, or elſe ſinne ſhall ſlay vs. [p] Let no man deceiue you with vaine words, for for ſuch things the wrath of God commeth vpon the children of diſobedience. [q] For as no man commeth either to priſon or palace, but by the entrie thereof: euen ſo no man goeth to hell or heauen, but by ẏ way thereof. A life which is after the fleſh is a thorow-way to that dungeon of darknes; a life guided by the ſpirit is the path-way to Paradiſe. Where the tree falles there it lies, ſaith [r] *Salomon*, and experience teacheth vs that it falles to that ſide on which the branches are thickeſt: if the greateſt growth of our actions ſpring from the ſpirit, out of doubt we ſhall fall to the right hand, and liue for euermore: but if thine affections grow downward, and thou walke after the fleſh, aſſuredly thou ſhalt fall to the left hand and die. For without [s] holineſſe no man ſhall ſee God, and he that doth righteouſneſſe is righteous, ſaith Saint [t] *Iohn*. As if he ſhould ſay, not he that can talke of righteouſneſſe, but he that doth walke in the ſpirit. *Tace lingua, loquere vita:* Speake not thou for thy good life, but let thy good life ſpeake for thee. *For if yee through the ſpirit mortifie the deeds of the body, ye ſhall liue.*

Here ſome men obiect that of *Paul* againſt *Paul*, [u] *no man euer hated his owne fleſh, but nouriſheth and cheriſheth it.* Anſwere is made, that we may loue the fleſh as a ſeruant to the ſoule, but not as a [x] miſtreſſe. Now [y] *meate, correction and worke belong to thy ſeruant.* [z] So wee muſt prouide neceſſarie foode for the bodie leſt it faint, but with it [a] chaſtiſement and work leſt it proue wanton. According to that of [b] *Salomon: He that delicately bringeth vp his ſeruant from youth, at length hee will be euen as his ſonne.* For as a ſhip if it be ouerladed is eaſily ouerwhelmed by the water, or if it be too light and not ballaſſed, is eaſily driuen out of the due courſe by the winde: ſo the body muſt neither be ſo weakened and emptie with faſting

o *Aquin, Gorran.*
p *Epheſ.5.6.*
q *Couper in loc.*
r *Eccleſiaſt.11.3*
s *Heb.12.14.*
t *1.Epiſt.3.7.*
u *Epheſ.5.29.*
x *Theophylact.*
y *Eccleſiaſticus 33.23.*
z *Gorran, & Royard in loc.*
a *1.Cor.9.29.*
b *Prou.29.21.*

sting that it bee not able, nor yet so pampered and ouer full with feasting, that it be not willing to performe the workes of Christian dutie. Such then as make their gut their god, concupiscence their conscience, lust their law, [c] giuing themselues ouer to worke all vncleannes euen with greedinesse, are they who liue not after the spirit, but after the flesh.

[c] *Ephes.* 4. 19.

For as many as are led by the spirit of God they are the sonnes of God] [d] As the naturall sonne is flesh of his fathers flesh, euen so Gods adopted children haue the spirit of God dwelling in them, and this spirit makes them and God one, as man and wife is one flesh, Ephes. 5. 31. To be led by the spirit, is [e] not to be carried away with a violent furie, [f] but to be drawne obediently, [g] *giuing our members as seruants vnto righteousnesse, wittingly, willingly, cum dilectione & delectatione*, with a liking and loue, saith [h] *Augustine*. Or with light & delight; for the spirit leades vs especially *monendo & mouendo*: first informing our minde with his admonitions, and then inclining our hearts with his motions. He doth not leade vs as blinde men are led by their guide a way which they doe not know, but he doth open our eyes, and lets vs see a farre off our heauenly Canaan, and then after hee hath carried vs vp with *Moses* to the top of [i] Pisgah, he moues our hearts and makes them cheerefull, willing and resolute to walk towards it. See Gospell, 1. Sund. and Epist. 2. Sund. in Lent, Epist. for Whitsunday, and Epist. 6. Sund. after Trinitie, how the same spirit is to such as are vnder the law the spirit of bondage, but to such as beleeue the Gospell the spirit of adoption, see Epist. 4 Sunday in Lent. How the spirit crieth in our hearts, and helpeth vs in praying, see *The grace of our Lord*, &c.

[d] *Marlorat.*
[e] *Caietan.*
[f] *Melanchthon.*
[g] *Rom.* 6. 19.
[h] *De corrept. & grat. cap.* 2.
[i] *Deutr.* 34. 1.

Abba father] This duplication is [k] patheticall, and mysticall. Patheticall, [l] insinuating the certaintie of our assurance that God is our father, and that we are his children: as also that wee should be [m] feruent, earnest and importunate with perseuerance, not taking a deniall in

[k] *Martyr.*
[l] *Caietan.*
[m] *Kilius collect. in loc.*

34592

our prayers at our fathers hands, againe and againe crying *father, father*. And it is mysticall, for *Paul* in vsing an Hebrew word, and a Greeke, [n] signifieth hereby that [o] *there is no difference betweene the Iew and the Grecian*, but that the Lord ouer all is rich vnto all, yea father of all that call on him. Euery Christian in euery corner of the world may goe [p] boldly to the throne of grace, praying to God as to a father. He neede not (as the Papists) crie to S. *Martin* and to S. *Mary* for helpe, [q] *The God of all consolation, and father of mercies, is our father in heauen.* Able to succour vs in our afflictions as being in heauen, and willing as being a father.

The same spirit certifieth our spirit that we are the sonnes of God] Hee makes this certificate by word, deed, and seale. By word, terming vs often in holy Scripture *Gods children*. By deede, for the *fruite of the* [r] *spirit is loue, ioy, peace, long suffering*, &c. by which [s] our calling, and election is made sure. For all such as are led by the spirit of God are the sonnes of God. By seale, being [t] *Gods earnest, by which a Christian is* [u] *sealed vnto the day of redemption*. Here we must obserue that neither our spirit, nor the spirit alone giues this testimonie: but both concurring and meeting together: as the [x] word (συμμαρτυρεῖ) doth import. Our spirit makes not this true certificate, because mans heart is alwaies [y] euill, and often [z] deceitfull. And therefore boast not of thy conscience without the witnesse of the spirit: for *Paul* before his conuersion had an vnfained zeale of a false religion, Galat. 1.14. and the Laodiceans had a counterfeit zeale of a true religion, Apocal. 3.15. Again, Gods spirit makes not this perswasion in vs without the witnesse of our spirit: for [a] *if our heart condemne vs, what boldnes can wee haue with God?* And S. [b] *Paul* speaking of his Apostleship, *I know nothing by my selfe, yet am I not thereby iustified*. And therefore we must here take heede of presumption, and despaire. The fond Anabaptist and hypocriticall schismatick take their owne presumption for this testimonie, liuing after the flesh,

n *Augustine, Caluin, Aquin.*
o *Rom.* 10.12.
p *Heb.* 4.16.
q 2. *Cor.* 1.3.
r *Galat.* 5.22.
s 2. *Pet.* 1.10.
t 2. *Cor.* 1.22.
u *Ephes.* 1.13. & 4.30.
x *Erasmus, Martyr, Caietan.*
y *Gen.* 6.5.
z *Ecclesiasticus* 1.35.
a 1. *Ioh.* 3.20.21.
b 1. *Cor.* 4.4.

fleſh, and yet boaſting of the ſpirit. *There is* (ſaith [c] *Salomon*) *a generation that are pure in their owne eyes, and yet are not waſhed from their filthines.* Theſe pure people brag ſo much of the ſpirit, as if none were the children of God, but ſuch as either fauour or follow their humorous faction. Examine thy ſelfe by this text, a touchſtone which can neither deceiue, nor be deceiued. If thou be the ſonne of God, then art thou led by the ſpirit of God; if led by the ſpirit, then thou liueſt after the ſpirit; if thou liueſt after the ſpirit, then thou bringeſt foorth the fruites of the ſpirit: for the ſpirit is holy, the ſpirit of ſanctitie. Firſt he makes thee, then aſſures thee to bee the ſonne of God. If thou continue ſo malitious as other, ſo couetous as other, ſo ſcornefull and proud as other, liuing after the fleſh, [d] albeit thou dreame of the ſpirit, it neuer lodged with thee. This opinion of thy iuſtification and election ariſeth onely from thine owne conceit, and Satans deceit.

[c] *Prou. 30. 12.*

[d] *Philips in loc.*

As the carnall Goſpeller may not preſume: ſo let not the weake Chriſtian of a diſtreſſed conſcience deſpaire, for that he feeles not alway the witnes of the ſpirit in the ſame meaſure. For the [e] children of God in this reſpect reſemble couetous rich men of the world, who ſuppoſe they be poſſeſſors of much, and yet their great thrift after more, cauſeth them to eſteeme that which they haue as nothing, and therefore comfort not themſelues with the lawfull vſe of that which they haue, but vex their ſpirits with reſtleſſe thoughts for that which they want: euen ſo many good men exceeding rich in the graces of the Lord Ieſus, are ſo deſirous of more, that often they count that nothing which they haue, but grieuouſly cõplaine that they haue no faith, no loue, no grace, no life, no ſpirit. But aſſuredly this mourning for his abſence, is an euident demonſtration of his preſence. For as none are more ready to boaſt of the ſpirit, then they who haue him not: ſo none complaine more that they want him, then they who poſſeſſe him.

[e] *Couper in loc.*

If

If we be ſonnes, then are we alſo heires, the heires I meane of God] Inheritances are conueied vnto men either by birth, or gift, or will. Almighty God hath [f] choſen and adopted vs his children before the foundation of the world, [g] begetting vs with the word of truth, and ſo making vs his ſonnes, it is his good pleaſure to [h] giue vs his kingdome: recording this adoption, and donation in his holy ſcripture which is his reuealed will. But there is great difference betweene the temporall and eternall inheritance. [i] For in the one the *teſtator* muſt be dead, and the ſucceſſour liuing: but in the other, almighty God the *teſtator* is euer liuing, and his heires before they can be fully poſſeſſed of his kingdom, muſt be dead. Secondly, [k] temporal inheritance being diuided, is diminiſhed, and ſo much land is as a nothing among many: but our heauenly inheritance being imparted to ſo great a number (as [l] none can number) is not leſſened or impaired. Euery ſaint and ſonne of God hath enough, and is a crowned King. Thirdly, the partition of an earthlie poſſeſſion breedes among the coheires enuie: but in our heauenly, the ioy of one, is the ioy of all, euery one being glad for the good of another.

Heires annexed with Chriſt] [m] The teſtator and heire make but one perſon in the Ciuil lawes eye: ſo there is ſuch an vnion betweene God and vs in Chriſt, as that all his heires are one with him, according to Chriſts owne wiſh in the [n] Goſpel, *I pray not for my diſciples alone, but for them alſo which ſhall beleeue in me through their word, that they all may be one, as thou, O Father, art in me, and I in thee, euen that they may be alſo one in us.* As *Paul* 1. Cor. 3. 23. *All are yours, and ye Chriſts, and Chriſt Gods.* And this, as *Theophylact* obſerues, is an euidence that we ſhal be grand heires, if coheires with Chriſt.

Now Chriſt hath a twofold right to his fathers inheritance: firſt, as God by generation eternall, and in that reſpect admits no companion. Secondly, by conqueſt, as God-man, becauſe dying for our ſinnes, and riſing againe

[f] *Epheſ.* 1. 4.
[g] *Iames* 1. 18.
[h] *Luke* 12. 32.
[i] *Ambroſ. in loc.*
[k] *Arãens.*
[l] *Apocal.* 7. 9.
[m] *Martyr.*
[n] *Iohn* 17. 20, 21.

gaine for our Iuſtification, he conquered eternall life, for all his brethren, and ſo calleth vs to be partakers with him. *He* [o] *that ſanctifieth and they who are ſanctified are all one.* What a ſweete Lord is he who makes all his ſeruants his [p] friends, and that which is more, his [q] brethren, and that which is moſt of all, annexed partners with him in all the good that is in him? I beſeech you therefore, deſpiſing all the ſubtile offers of the diuell, all enticing pleaſures of the fleſh, al earthlie treaſures of the world, let vs euery day more and more ſeeke for this [r] immortall and vndefiled inheritance reſerued for vs in heauen: [s] *Æternam ſine ſucceſſione, diſtributam ſine diminutione, communem ſine inuidia, ſufficientem ſine indigentia, iucundam ſine triſtitia, beatam ſine omni miſeria.* To the which, he bring vs who bought vs, and it for vs, euen Ieſus Chriſt the righteous, to whom with the father, and the bleſſed ſpirit, three perſons, and one God, be giuen all power, and praiſe, now and euermore. Amen.

o *Heb.2.11.*

p *Iohn.15.15.*
q *Pſal.22.22.*

r *1.Pet.1.4.*

s *Ardens.*

The Goſpell. Matth. 7.15.

Beware of falſe prophets, which come to you in ſheepes cloathing, but inwardly they are rauening wolues.

After Chriſt had ſhewed his followers the right way, like a good Phyſitian hee preſcribes alſo, [t] what things are hurtfull in the way. For in the former part of this Sermon preached on the Mount, he propounded the Goſpel, & expounded the Law; the one teaching vs how to beleeue, the other how to liue: [u] But in this latter part he bids vs take heede of hereſie, corrupting the pure fountaines of holy faith, and of hypocriſie, which hindreth vs in honeſt courſes of a godly life. So that all this Goſpell hath

t *Euthym. Melanc. Culman.*

u *Zepper. con. 1. in loc.*

two

- two principall parts, a
  - Prescription, *Beware of false Prophets*, intimating
    - Christs Caueat.
    - Our Care.
  - Description of
    - Heretiks, insinuating
      - What they be: *false Prophets, cõming to you in sheepes clothing*, &c.
      - How they bee descried: *yee shal know thẽ by their fruits* &c.
    - Hypocrites, in tongue crying *Lord, Lord:* but in their life not *doing the Will of the Lord.*

Beware] Because there be *few who find the way to heauen*, and many which hinder vs in the way, we must [x] *walk circumspectly not as fooles*, but as hauing al our eyes in our head. And [y] so much the rather for that our guides occasion vs sometime to wander, and goe a stray: [z] *Qui ducunt, seducunt*, some prophets are false. That our care therefore might be great to resist the mystery of iniquity, Christ and his Apostles often inculcate this caueat, *there shall arise false* [a] *Christs, and false* [b] *teachers among you, which shall priuily bring in damnable heresies, euen rauenous* [c] *wolues, not sparing the flock.* Some prophets are too lasy, *non tendentes, sed tondentes*; other too busie, *contratendentes: ergo*, good pastors ought to be *superintendentes*, & good hearers *attendentes*, as it is in ỹ text, *attendite.* Now that we may be circumspect as we should, we must vse: 1. Feruent prayer with [d] *Dauid, Shew me thy wayes, O Lord, and teach me thy pathes; open thou mine eyes that I may see the wonderous things of thy law; leade me forth in thy truth, and learne me, for thou art the God of my saluation.* 2. Diligent searching of holy scripture with the men of [e] *Berea.* 3. Godly conference like that of the [f] Eunuch and

x *Ephes.* 5. 5.

y *Anselm. Vega.*
z *Esay* 50. 6.

a *Mat.* 24. 24.
b 2. *Pet.* 2. 1.
c *Acts* 20. 29.

d *Psal.* 25. 3. et 119. 18.

e *Acts* 17. 11.
f *Acts* 8.

and *Philip.* 4. Serious and deuout meditations, g *exercising our selues in the lawe of the Lord daie and night*, especially iudicious and heedfull attending to the word preached. h An auditor must not be like the spunge, that holdeth all water both good and bad; nor like the sieue, that holds neither good nor bad; nor like the boulter that keepes in the course bran, and boults out the fine flower: but he must be like the scry, keeping the good seed, but casting away the dust and vnprofitable darnell. He must scry the sermons of the prophets and i try the spirits, k examining all things, and then holding that which is good. This dutie belongs not only to the Clergie, l but also to the Laity, yea to the most ignorant. For albeit euery one cannot be learned in the writings of the Prophets and Apostles, which are the *great Bible*: yet, that he may take heed of false teachers, he must vnderstand the plaine principles of his Catechisme, which, as m one saith, is the *little Bible*.

g *Psal.* 1. 2.

h *P. Fagius com. in Rab. Apothег.*

i 1. *Iohn* 4. 1.
k 1. *Thess.* 5. 21.

l *Luther. Melanct. Heming.*

m *Zepper. con.* 1. *ct.* 3. *in loc.*

False Prophets] In a mysticall sense, n the world, the flesh, and the diuell are false prophets. The world like the o lying prophets, who said to the King of Israel, *goe vp to Ramoth Gilead*. The flesh a false prophet like *Iudas*, betraying his owne master with a kisse. The diuell is the Father of lies, and al falsehood, not a rauening wolfe only, but a *roring* lyon also. Literally, tale-tell Astrologers, who take vpon them as if they were bauds to the celestiall bodies, by the coniunctions of planets, and positions of starres, to prognosticate the ruins of publique weales, and misfortunes of priuate families, to calculate natiuities, and to foretell strange euents, are *false prophets*, and we must take heed of them.

n *Vega.*

o 1. *Kings* 22.

p *Nihil credo auguribus, qui aures verbis diuitant alienas: suas vt auro locupletent domus.*

p *Aulus Gellius lib.* 14. *cap.* 1.

Their cunning is q cosinage, learned in the r diuels academy, but condemned in the schooles of s Diuines, as being at the best but meerely coniecturall and vncertaine. For that noble gentleman *Picus Mirandula*, *lib.* 2. *contra astrolog.*

q *Cæl. Rod. lec. ant. lib.* 12. *cap.* 10.

r *Lactan. instit. lib.* 2. *cap.* 17.

s *Vide Cor. Agrip. de vanit. scient. cap.* 30. 31. *Sixt. Senen. Bibliothec. lib.* 5. *annot.* 15. *et lib.* 6. *annot.* 10. *& Bezam epist.* 29.

astrolog. cap. 9. writes of *Ordelaphus* a Prince, to whom it was foretold by a famous expert man in that art called *Hieronymus Manfredus*, that he should enioy prosperous and long life; who notwithstanding the selfe same yeere, being the first yeere of his mariage, deceased. And a certaine rich matron in *Rome*, named *Constantia*, departed the same yeare, in which she receiued great promises by soothsaiers of a long and happie life. Whereupon [t] *Henrie 7. King of England* in derision of starre-gazers, asked one (who had prophecied of his death) this question, What shal betide me this Christmas? the false prophet answered, he could not tell: what then I pray thee (quoth the king) shal become of thee? to this he answered likewise, that he knew not. Well, saith the King, I am then more learned in thy science then thy selfe, for I know that thou shalt presentlie be committed to prison, and there lie fast all this Christmas for a iugling companion.

[t] *Erasmus.*

Now that we may take heed of these prophets, obserue three rules especially, deliuered by that reuerend Diuine [u] *Master Fox*: First, the prophets of God goe plainely to worke, whereas iuglers and soothtellers haue a doubtfull and a double meaning to be turned this or that way, like a nose of vax. To let passe the foppish oracles, and prophecies in old time; giue me leaue to remember an example taken out of a common *Almanack*. The prognosticator saith out of his deepe iudgement, that such a daie *shall be somewhat differing from indifferent*. And what weather is that I pray? whether it be cold or hot, moist or drie, foule or faire, it may be said something differing from indifferent. 2. We must expend whether the prophecies are priuate or publique: for as the scriptures; so the prophecies of God for the most part are not of priuate interpretation, but indifferentlie respecting the whole Church. And therefore such prophecies as concerne the names of priuate men, and armes of particular houses, are worthilie to be suspected. 3. We must examine the matter and end of prophecies, as whether they be

[u] Acts and Mon. in the death of George Duke of Clarence.

be ſpirituall or wordlie, whether they tend to any glory of this preſent world, or whether they tend to the ſpirituall inſtruction or comfort of the publique Church.

But our bleſſed Sauiour here by *falſe prophets* (as the [x] fathers obſerue) doth vnderſtand hereticall doctors: called falſe, [y] for that they be falſifiers of Gods holie word; like the cunning Lapidary, who ſelles a Byral for a Diamond. Now the reaſon why God ſuffereth hereticks in the Church is manifold: 1. For the triall of our [z] faith; according to that of [a] *Paul: there muſt be hereſies euen among you, that they which are approued among you, might be knowen.* If a prophet ariſe, ſaith [b] *Moſes*, and entice thee to goe after other Gods, thou ſhalt not hearkē vnto the words of ſuch a prophet, *for the Lord your God proueth you, to know whether you loue the Lord your God, with all your heart, and with all your ſoule.* 2. [c] That the true paſtors might be more patient, and [d] painefull in their places. If *Arius* and *Sabellius* had not exceedinglie vexed the Church of God, the deepe myſteries of the bleſſed Trinity would neuer haue bin ſo cleared and accuratelie determined by the Catholique Doctors. If *Manichæus* had not ſhamefullie railed vpon the old teſtament, *Auguſtine* would neuer haue taken ſuch infinite paines in anſwering al obiections againſt it. If *Browniſts* and other ſectaries had not impudently degorged their malice againſt our eccleſiaſtical policie, the ſtate of our prelates, and queſtions about our diſcipline would neuer haue bin ſo ſufficiently confirmed. 3. God permits hereticall teachers for our ingratitude: *becauſe men* [e] *loue not the truth that they might be ſaued, almightie God in his ſecret iudgement ſhall ſend ſtrong deluſions, that they ſhould beleeue lies.* As himſelfe ſpeakes by the mouth of his holie [f] prophet, *becauſe this people come neere to me with their mouth, and honour me with their lips, but haue remoued their heart farre from me, the wiſdome of the wiſemen ſhall periſh, and the vnderſtanding of the prudent men ſhall be hid.* Becauſe prophane people deſpiſe the perſon of the Prieſt, and neglect

[x] *Auguſtin. lib. 2. de ſer. dom. in monte. Chryſoſt. Hieron. Theophylact in loc.*
[y] *Sarcerius.*
[z] *Luther.*
[a] 1. Cor. 11. 19.
[b] Deut. 13. 3.
[c] *Auguſtin. de Ciuit. lib. 18. cap. 51. Idem Panigarol.*
[d] *Ferus ſer. 1. in loc.*
[e] 2. Theſſ. 2. 10.
[f] *Eſay* 29. 13. 14.

neglect his doctrine: God often ſhutteth vp the eyes of the chiefe Seers, and ſo the blinde leading the blinde both fall into the ditch.

g *Muſculus. Sarcerius.*

Which come] g Being neither ſent of God, nor lawfully called by men: but they runne of their owne accord, alway without commiſſion from heauen, and ſometime without ordination on earth. h *I haue not ſent theſe Prophets, ſaith the Lord, yet they ranne: I haue not ſpoken to them, and yet they prophecied.* Happily ſome men will obiect, God in old time called his Prophets and Apoſtles immediatly, furniſhing them alſo with gifts extraordinarily: but how ſhall a man in our time know whether hee be called of God or no? To this obiection anſwere may be, that Vniuerſities are the nurſeries of Chriſtian learning, as *Chemnitius* termed them, *eccleſiæ plantaria.* Being like the *Perſian* k tree, which at the ſame time doth bud, and bloſſome, and beare fruite. In them alway ſome ſhould bee ripe for the Church, other drawing to their maturitie, ſome in the flower, and ſome in the bud of hope. For this end God promiſed that he would ſtirre vp Kings and Queenes which ſhould be nurſing fathers and nurſing mothers vnto the Church, Eſay 49.23. that is, to be patrons of learning, and founders of Colledges and Schooles. My deare nurſe the Vniuerſitie of *Cambridge*, hath for her armes *the booke claſped betweene foure Lions*; and her worthie ſiſter of *Oxenford, the booke open between three Crownes.* Hereby ſignifying (as I coniecture) that Engliſhmen may ſtudie the Liberall Arts cloſely, and quietly, as alſo profeſſe them openly and publikely, being garded with the Lion and the Crowne: that is, encouraged thereunto by royall Charters, and princely priuiledges. The Vniuerſitie of l *Heidelberge* giueth a Lion holding a booke for her armes. Inſinuating that Princes ought to be fauourers of all good literature. Whoſoeuer then is bred in the ſchooles of the Prophets, and brought vp in the nurſeries of the Apoſtles, vntill he gaine diuerſitie of gifts, in ſome ſmall proportion anſwerable to the

h *Ierem.23.21.*

k *Theophraſtus.*

l *Manlius loc. com.*

Prophets

Prophets and Apoſtles, if *his* [m] *lips preſerue knowledge*, if his tongue be learned *to* [n] *miniſter a word in time*, inarſhalling his words in their place, [o] *like apples of gold with pictures of ſiluer*: albeit he haue no calling from God extraordinarie, yet hee may perſwade himſelfe that hee is διδακτικὸς, apt to teach. 1.Tim.3.2.

[m] *Malac.2.7.*
[n] *Eſay 50.4.*
[o] *Prou.25.11.*

But ſuch as correct the *Magnificat* in the countrey, before they haue their *Nunc dimittis* in the Vniuerſitie; ſuch as will not ſtay at *Iericho* till their beards are growen; ſuch as will not reſide with the ſonnes of the Prophets in a Colledge, till they bee furniſhed with all excellent parts and arts as are moſt fit for the Miniſterie: ſuch as will be [p] conduits to conuey water vnto other, before they haue been ceſternes holding water in themſelues: as S. [q] *Hierome* notably, *Qui loqui neſciant, tacere non poſſunt: docentq; ſcripturas quas non intelligunt; prius imperitorum magiſtri quam doctorum diſcipuli:* ſuch as turne rauening wolues aſſoone as they get the lambeskin hood ouer their heads, and are in ſheepes clothing; are branded here with the firſt marke of a falſe prophet, and we muſt beware of them.

[p] *Bernard.*
[q] *Epiſt.ad Demetriad.*

Moſes was [r] learned in all the wiſedome of the Egyptians, as [ſ] *Theodorit* termed him, *an ocean of theologie*. *Paul* was brought vp at the feete of the great Doctor *Gamaliel*, Acts 22.3. *Timothy* knew the Scriptures of a child, 2.Tim.3.15. *Auguſtine* was ſo wonderfully beautified with the gifts of the Spirit, that [t] *Eraſmus* ſaid all the good parts of a good Biſhop were found in him. *Hierome* was [u] *homo doctiſſimus, & omnium trium linguarum peritus*. *Hilarie* for his eloquence was ſtiled [x] *The trumpet of the Latine tongue*. [y] *Vincentius Lyrinenſis* ſaith of *Tertullian*, *Cuius quot pene verba tot ſententiæ ſunt, quot ſenſus tot victoriæ*. What need I name the reſt of the Fathers, in their age the ſalt of the earth, and the light of the world? See *Magdeburg. cap.*10. in euery Century. So *Martin Luther*, *Philip Melanchthon*, *Pet. Martyr*, Biſhop *Iewel*, and other true Prophets in our time were ſo much adorned

[r] *Acts 7.22.*
[ſ] *Lib.2.de curat.græc. affect.*
[t] *Epiſt.præfix. oper. Auguſtin.*
[u] *Auguſtin de ciuitat.lib.*18. *cap.*43.
[x] *Hieron. aduerſus Ruffin. tom.*2.*fol.*221. *Idem Socrates & Sozomen.*
[y] *Apud Magdeburg.cent.*3. *col.*142.

adorned with all kind of knowledge, that all the world, not blinded by the Prince of darkneſſe, might eaſily perceiue they were ſent and ſeparated vnto their calling by God.

Yea, but may learned men propheſie without any further warrant? No. Sufficiencie of learning is one, but not the onely note of our inward calling. For the man of God, as he muſt be for his doctrine a paſtor, ſo for his conuerſation an [z] enſample. May then euery man of ſufficient learning and honeſt life, clime the pulpit and preach the word? No, for as there is an inward calling of God: ſo likewiſe an outward calling by men, as *Timothie* was ordered by laying on of hands: 1. Tim. 4. 14. [a] *Paul* bid *Titus* ordain biſhops in euery citie. The bleſſed Apoſtles ordained elders in euery Church, Acts 14. 23. And albeit there bee now ſome queſtion about the manner of ordination, yet in all ages, and in all well ordered places, there haue bin certaine conſtitutions and Canons for admitting of men into ſacred orders. And therfore whoſoeuer ſhal propheſie without examinatiõ, approbation, and licence by preſent authority, commeth of himſelfe, and it is our dutie to take heed of him. See *Confeſſ. Anglican: art* 23. *& Saxon. apud Melanc. tom.* 1. *fol.* 132. *Caluin inſtit. lib.* 4. *cap.* 3. 6. 10. *Bucan. loc. com. tit. de miniſterio quæſt.* 33. *Lombard ſent. lib.* 4. *diſt.* 24. *Mel. Can. loc. com. lib.* 12. *cap.* 12. *Bellarmin lib. de clericis, cap.* 2.

To you] [b] Not to the Turkes, or Gentiles, or other heretickes: but [c] *to you* which haue my word, ſeeming to come to you for your good, but their comming is indeed againſt you to your hurt. So the [d] Papiſts in our time crie, *the Church, the Church.* And the [e] ſchiſmatickes in their inuectiue pamphlets vſually take vp the words of the Prophet [f] *Eſay, For Sions ſake I will not hold my tongue, and for Ieruſalems ſake I will not reſt.* But the one ſeeke to bring vpon Gods Iſrael a tyranny, the other an annarchie, both are ſuch as come to you, but againſt you.

In

[z] 1. *Tim.* 4. 12.

[a] *Titus* 1. 5.

[b] *Pontan.*

[c] *Sarcerius.*

[d] *Campian rat.* 3

[e] See ſuruey of pretended holy diſcipline, chap. 1.

[f] *Cap.* 62. 1.

In sheeps clothing, but inwardly they are rauening wolues] As g Satan being the prince of darkenesse, is oft transformed into an Angell of light: so the children of the diuel haue faire vizards to couer their foule faces. As h *Tertullian* glossing my Text, *quænam sunt istæ pelles omũ, nisi nominis Christiani extrinsecus superficies?* All these sheepes clothing, are nothing else but precise titles of holinesse, and outsides of Christianitie. False prophets (as an ancient i Father obserues) haue linsey-wolsie garments, *intus linum subtilitatis, extra lanam simplicitatis demonstrat:* The subtile thread of deceit is within-side, but the plaine web of simplicitie without-side; their k inside is of fox furre, their outside of lambs wooll. And so the betrayers of the Church, as l *Cyprian* said, are *in ipsa ecclesia contra ecclesiam:* in the Church against the Church. Here some will obiect, if an heretick be such a monstrous beast, m *intus Nero, foris Cato, totus ambiguus*; how shall a man take heed of him? Our blessed Sauiour sheweth in the very next words.

g 2. Cor. 11. 14.

h *Lib. de præscript. aduers. hæret.*

i *Gregor. magnus.*

k *Oues visu sed vulpes æstu. Bernard.*

l *Epist. 6. lib. 1.*

m *Hieron. Epist. ad Rusticum.*

Ye shall know them by their fruits] As a woolfe may bee knowne from a sheepe by his n howling and o clawes; so may we discerne the false prophet from the true, by his words and his workes. p *Ex malis moribus & malo dogmate.* q Some Diuines haue referred this only to bad maners, r other only to false doctrine; but the Scripture sheweth expresly, that we may know them by both. As first by their leaud life: for albeit they dissemble cunningly for a time, being in sheepes clothing, s yet if you be circumspect, in the end you shall know the wolues euen by their clawes. t *Etsi non ab omnibus fructibus, saltem ab aliquibus cognoscetis eos:* As, they be u *louers of their owne selues, couetous, boasters, proud, cursed speakers, disobedient to parents, vnthankefull, vnholie*; x *cloudes are they without water, carried about of winds, euen* y *led with sensualitie.* But we may know them z especially by the fruits of their doctrine, Tit. 1. 11. *teaching things which they ought not for filthie lucre sake, preaching fables:* 2. Tim. 4. 4. and

n *Chrysost.*

o *Vegazanquam ex vngue leonem.*

p *Melanc. postil in loc. Idem Iansen con. cap. 43.*

q *Maldonat. in loc.*

r *Zepper. con. 1. in loc.*

s *Theophylact.*

t *Anselmus.*

u 2. Tim. 3. 2.

x Epist. Iude 12. 13. 14.

y 2. Pet. 2. 12.

z *Ferus ser. 2. in loc.* herein agreeing with *Melanchon, Culman, Caluin,* and other protestants.

and ẏ which is worſt of all, *doctrines of diuels, forbidding to marrie, and cõmanding to abſtaine frõ meats*: 1. Tim. 4. 1. 3.

[a] *Iohn* 10. 12. The [a] wolfe ſcattereth and deuoureth the ſheepe, but the

[b] *Eſay* 40. 11. good ſhepheard doth [b] gather the lambs with his armes,

[c] *Eſay* 61. 1. and carry them in his boſome. The true Prophet [c] bindeth vp the broken hearted, and comforteth all that

[d] 1. *Cor.* 14. 3. mourne, deliuering doctrine to [d] edification, exhortation, conſolation. Such then as

[e] *Rom.* 16. 17. [e] cauſe diuiſion, and ſcatter the ſheepe of Chriſt, ſuch as rather confound, then comfort the diſtreſſed conſcience, ſuch as build not vpon the

[f] 1. *Cor.* 3. 11. [f] foundation Ieſus Chriſt, but are giuen ouer to fables,

[g] *Matth.* 15. 9. teaching for [g] doctrine the precepts of men: I ſay, ſuch as are thornes in our ſides, and thiſtles at our feet, are not good plants in the Lords Vineyard, but as S. *Iude* ſpeaks, *corrupt trees, twice dead, plucked vp by the roots*; and ſo we may know them eaſily by their fruites.

A good tree cannot bring foorth bad fruits, neither can a bad tree bring foorth good fruits] It is obiected againſt this axiome, that *Dauid* was a good tree, yet he brought

[h] 2. *Sam.* 11. foorth euill fruits, [h] murther vpon *Uriah*, and adulterie with *Berſheba*. *Paul* on the contrary was at the firſt an euill tree, yet hee brought foorth good fruit; as being

[i] *Acts* 9. 15. a [i] *choſen veſſell to beare Chriſts name before the Gentiles, and Kings, and the children of Iſrael.* [k] *Euthymius* anſwereth in a word; *mutati ſunt, hic a prauitate ad virtutem: ille verò a virtute ad prauitatem*; and therefore this ſaying muſt bee conſtrued [l] *in ſenſu compoſito:* a good tree continuing good cannot bring foorth bad fruit, and a bad tree, ſo long as it is bad, cannot bring foorth good fruit. Now [m] that a tree may bee good, it muſt haue a ſound roote; that is, a good intention in euery worke. For [n] *if the roote be holie ſo are the branches.* 2. Good ſap, [o] *Can the graſſe grow without water? or the ruſh without mire?* ſo we without [p] Chriſts grace can do nothing. 3. It muſt beare fruit in euery branch and bough, [q] *in al things pleaſing God, and fruitfull in all good workes.* Our ſoule muſt magnifie the Lord, our mouth ſhew foorth his

[k] *Com. in loc.*

[l] *Vega.*

[m] *Pontan.*

[n] *Rom.* 11. 16.

[o] *Iob* 8. 11.

[p] *Iohn* 15. 5.

[q] *Coloſ.* 1. 10.

praiſe,

praiſe, our hand giue to the poore, our eare hearken to wiſdome; ſo the tree ſhall be knowne, [r] *non ex foliis aut ex floribus, ſed ex fructibus:* Not by the leaues, or by the bloſſome, but by the fruit. And here the Goſpell and Epiſtle meete, he that is led by the ſpirit, and walketh in the ſpirit is a good tree, bearing good fruit; but he that liueth after the fleſh, is a corrupt tree bringing foorth euil fruit, as [f] adultery, fornication, vncleanneſſe, wantonneſſe, idolatrie, witchcraft, hatred, debate, wrath, emulations, *&c.* and euery tree that hath ſuch or the like fruit, *ſhall bee hewne downe and caſt into the fire*, that is, as the Epiſtle doth expound ỹ Goſpel: *If ye liue after the fleſh, ye ſhal die.*

[r] *Bernard.*

[f] *Galat.5.19.*

Not euery one that ſaith vnto me, Lord, Lord, ſhall enter into the Kingdome of Heauen] No man can ſay, that Ieſus is the Lord, but by the holy Ghoſt; 1.Cor.12.3. how then are any ſhut out of Heauen, who cry, *Lord, Lord?* Anſwere may be, that hypocrites acknowledge Chriſt to be Lord; but not [t] the Lord, nor their Lord. Againe, true Chriſtians confeſſe Chriſt out of [u] faith, hypocrits out of faſhion only. [x] With the heart man beleeueth vnto righteouſneſſe, and with the mouth he confeſſeth vnto ſaluation. Hypocrites are all for the outward crie, *Lord, Lord:* but ſuch as are ſound at heart, *pray with* [y] *vnderſtanding, and* [z] *praiſe the Lord with all that is within them:* [a] *voluntatem & mentem ſuam ſono vocis enuntiant.* See Epiſt.10.Sund.after Trin.

[t] *Primaſius in 1.Cor.12.*

[u] *Ardens in Epiſt.dom.10. poſt Trin.*

[x] *Rom.10.10.*

[y] *1.Cor.14.15.*

[z] *Pſalm.103.1.*

[a] *Auguſtin de ſer.dom.in monte, l.b. 2.in fine.*

But he that doth the will of my Father which is in Heauen, he ſhall enter into the Kingdome of Heauen] To doe the will of God, is to [b] keepe his Commandements, and his Commandement, [c] is to beleeue in the name of his Sonne Ieſus Chriſt, and loue one another. [d] *Voluntatem dei facit qui verè credit, rectè ſperat, firmè diligit.* And he doth all this, who doth the beſt he can to doe it. [e] *Nam vt faciamus ſua præcepta, non vt perficiamus in hac quidem vita deus exigit.* A deſire to beleeue well, and to do good at ſome times, and in ſome caſes is enough, Almightie God accepting our will for the worke: 2.Cor.8.12.

[b] *Iohn 14.15.*

[c] *1.Iohn 3.23.*

[d] *Ardens in loc.*

[e] *Bucer apud Marlorat in loc.*

The Epistle. 1. Cor. 10. 1.

Brethren, I would not that ye should be ignorant, how that our fathers were all vnder the cloud, &c.

THe Bible containeth especially three sorts of writings: } Legall, Euangelicall, Historicall.

As our Popish aduersaries abuse the two former in making the Law carnall, and extenuating the free mercies of God in Christ: so likewise the latter also, reading in the Church vnto the people their owne legend, of their owne home-made saints: [f] as if the liues and histories of such holie men as are recorded in the sacred Canon, concerned them no more, *then a tale of Robin Hood.* Our Apostle therefore wisheth vs here to note diligently the mercies and iudgements of God vpon our fathers in old time, because *these things happened vnto them for ensample, and are written to admonish vs vpon whom the ends of the world are come.*

[f] *Tyndal prolog vpon Ionas.*

There is no treasure so much enricheth our mind as learning, no learning so proper for the direction of our liues as history, no history so well worth our heedfull obseruing, as that which is euen by Gods owne finger, [g] written aforetime for our instruction. *Optimum aliena insania frui*, was the mot of [h] *Charles* the fourth: and [i] *Volateran* saith, it is an happie discipline which is learned by the great expence and experience of other. If humane story, much more diuine worthily deserues to be called a glasse, and a mistris of morality: wherefore *brethren I would not that yee should bee ignorant, how that our fathers were all vnder the cloud, &c.* these things *are examples to vs, and are written to put vs in remembrance.* So that in all this Epistle, three points are principally remarkable, concerning Gods heauy iudgements vpon our fathers in the wildernesse.

[g] *Rom. 15. 4.*
[h] *Reusner in symbol.*
[i] *Epist. dedic. ante commentaria.*

1 That

1. That they *are written,*
2. Written *for admonition.*
3. For admonition of vs especially, who liue in these last daies, *vpon whom the ends of the world are come.*

By the first, wee may learne not sleightly to passe by Gods fearefull iudgements vpon sinne, but euermore to set a *memorandum* on them. If God will haue them written in his booke, then it is fit we should write them in our Histories, & Chronicles, yea euen in our priuat notes and obseruations. It was well done of [k] *Egesippus* and [l] *Ambrose* to set downe the fall of *Simon Magus.* It was well done of [m] *Epiphanius* to record the miserable death of the rotten hereticke *Manicheus.* It was well done of [n] *Optatus* to report, that certaine Donatists impiously casting the Sacramentall Bread to dogs, were by the same dogges instantly torne in peeces. And it was well done of [o] *Bellarmine* to relate Gods terrible iudgements vpon *Arius*, *Montanus*, *Iulian* Apostata, *Nestorius* and other ancient enemies of the Christian faith. And it was well done of Master *Fox* to remember in his [p] Acts and Monuments, the seuere punishments of the same iust God vpon the bloodie persecutors of his holy Martyrs. And it was well done of [q] *Elias Hansenmullerus,* to note the desperate death, and vncomfortable ends of *Ignatius Loiola, Xauier Turrianus,* and other chiefe *Suits* or *Esauits.* Aud happily well done of [r] *Huntindon,* to Chronicle the most vnfortunate manner of *William Rufus* his dying. And well done of [s] *Polydore* to note the terrors of conscience which euer accompanied King *Richard* the third. But here we must obserue, that these things are to be remembred for our good, not for others hurt. Many men are readie to marke the iudgements of God vpon other, but it is onely to blot the memoriall of the dead, or else to disgrace their kindred aliue. Whereas we should beware by their harmes, and learne to be wise by their follie. This vse Christ aduiseth to make, Luk. 13. 4. *Thinke you that those eighteene, vpon whom the tower in Siloam fell*

[k] *De excidio Hierosol. lib. 3. cap. 2.*
[l] *Ser. 66.*
[m] *Hæres. 66.*
[n] *Lib. 2. contra Parmenian.*
[o] *De notis eccles. cap. 17.*
[p] *In fine.*
[q] *Histor. Iesuit. ordin. cap. 11.*
[r] *Histor. lib. 7. pag. 216.*
[s] *Histor. lib. 25. in fine.*

and slew them, were sinners aboue al men that dwell in Hierusalem, I tell you nay, but except you amend your liues, yee all shall likewise perish. And so *Paul* here; these things happened vnto them for our example, and are *written to put vs in remembrance, that we should not lust after euill things as they lusted; and that we should not be worshippers of Images,* as were some of them. The children of Israel in the wildernesse were [t] Gods people so well as we; yea, they were to vs in respect of their [u] faith *our fathers; and they were all vnder the cloud, and all passed thorough the sea, and were all baptised vnder Moses in the cloud, and in the sea; and did all eate of one spirituall meate, and did all drinke of one spirituall drinke.* [*] That is, they were baptised into Christ so well as wee, receiuing the signes and seales of his fauor so well as we. *For the spirituall meat was Christ.* [x] That is, signifying Christ, as himself calles the wine his bloud, and the bread his body. The briefe of all is, our fathers had the same promises of Christ, and the same [y] Sacraments, and yet when they sinned against God, he did so destroy them in the wilderneſſe, that of many thousands only two, being aboue twentie yeeres old, namely, [z] *Iosuah* and *Caleb*, entred into the land of Canaan. And therfore let vs [a] beware that we doe not offend God [b] in our thoughts, as they did, *lusting after euill things*, Num 11.4. in our words, murmuring against God as they did, and *were destroyed of the destroyer*, Numb. 14.37. In our deeds, worshiping images as they did, according as it is [c] written, *the people sat downe to eate and drinke, and rose vp to play: neither let vs be defiled with fornication, as some of them were defiled, and fell in one day* [d] *23. thousand.* If God spared not the naturall branches, Rom. 11.21. *let him that thinketh he standeth, take heed lest he fall.* I would not haue you ignorant what our fathers in the wildernesse did, and suffered: for all these things are written for examples, especially to admonish vs, vpon whom the ends of the world are come.

Now the word *end* signifieth in holie Scriptures either

t *Caluin.*
u *Anselm, Caietan, Marlorat.*
* *Martyr.*
x *Anselmus.*
y See Dr. *Fulk in loc.*
z *Numb.* 14.30.
a *Sarcerius Martyr, Caluin.*
b *Aquin, Gorran.*
c *Exod.* 32.6.
d It is said Numbers 25.9. that there died 24. thousand: here the lesser is inclosed in the greater number. *Caietan & alij.*

ther a consumption, as 1. Pet. 4. 7. *the end of all things is at hand*; or a consummation, as Eccles. 12. 13. *Let vs heare the end of all.* In this place we may receiue [e] both acceptions; it is now the [f] *last houre.* Wherefore being compassed about with such a cloud of witnesses, hauing read so many fearefull examples in old time, yea seene so many grieuous punishments vpon blasphemous wretches in our time, seeing wee haue beheld the falles of so many, [g] let vs take heed lest we fall also. Gods correcting of other, is a directing for vs, euen the ruines of our fathers are registred in his booke for our edification, and their follie for our instruction. Againe, the perfection of the world is now, for *Christ is the* [h] *end of the Law:* whose Gospell hath bin preached in all [i] lands, and his sauing [k] health is knowne among all nations. And therfore we are they *whom the ends of the world are come vpon,* [l] that is, we must make an end of liuing after the world, as hauing our conuersation in heauen, Philip. 3. 20.

[e] *Marlorat.*
[f] 1. *John* 2. 18.
[g] *Ardens, Caluin, Marlor.*
[h] *Rom.* 10. 4.
[i] *Psalm.* 19. 4.
[k] *Psalm.* 67. 2.
[l] *Aquin. Gorran.*

The Gospell. Luke 16. 1.

Iesus said vnto his Disciples, there was a certaine rich man had a steward.

[m] *Gaudentius* is of opinion, that this steward is the diuell, abusing his gifts in tempting men vnto their condemnation. Other, as [n] *Theophilus*, Bishop of *Antiochia*, thinkes it may be spoken of S. *Paul*, who was a bad steward of Gods good blessings, vntill he was called vnto an account; [o] *Saul, Saul, why persecutest thou me? Tertullian in* [p] *lib. de fuga*, doth affirme that the Iewes were this steward, and the Gentiles happilie these debtors. [q] *Hierom* expounds it of clergie men; [r] *Ambrose*, [s] *Augustine*, [t] *Theopylact*, [u] *Euthymius*, of rich men only. But as *Hierom epist. ad Algasiam quæst.* 6. and *Erasmus* from *Hierome*, and *Maldonate* from both, οἰκονόμος doth signifie not

[m] *Lib. ad Germinium vt citatur a Panigarol. homil. dom.* 8. *post Pentecost.*
[n] *Apud Hieron. Epist. ad Algasiam; & Arbor. com. in loc.*
[o] *Acts* 9. 4.
[p] *Cap.* 13.
[q] *Apud Maldonat. in loc.*
[r] *Com. in loc.*
[s] *Quæst. Euan. lib.* 2. *cap.* 34.
[t] *In loc.*
[u] *In loc.*

not only *villicum*, a Bailiffe of husbandrie, as it is in the vulgar Latine: but one to whom all manner of goods and possessions are committed in charge, to wit, a generall *Steward*, as it is in our English translation. And so S. *Hierome* reades in the cited Epistle, *Redde rationem dispensationis tuæ, nõ enim poteris amplius dispensare.* Whereupon *Maldonatus* in his Commentaries on the place confesseth ingenuously that *Hierome* was not author of the common Latine edition of the new Testament. All of vs then are stewards, and disposers of some goods of God: Clergie men are [x] stewards of Gods house, which is the Church; all Magistrates are stewards of the common house, which is the weale publique; Masters are stewards of their own priuate houses; [y] all men are stewards and clerks of the priuie closet of their conscience. There is none so mightie that is greater, or so meane that is lesse then a steward to the King of Kings. Now the steward [z] ought to consider with himselfe these six things especially:

[x] 1. Cor. 4. 1.

[y] Pontan in loc.

[z] See Ferus & Ardens in loc.

1. That he is a seruant, not a master.

2. That goods committed to his charge may not bee wasted at his pleasure, but disposed as his Lord will.

3. That he is hired to labour, not to loyter.

4. That he must one day giue an account.

5. That many eyes obserue him, euer readie to complaine.

6. That he may be thrust out of his stewardship euery day.

Concerning the first, [a] euery good and perfit gift is from aboue; [b] what hast thou that thou hast not receiued? Almightie God is called in the beginning of this Gospell *a rich man*, as being infinitly rich in goodnesse and mercie [c] toward all, and therefore committeth vnto their charge much of his rich treasure, namely,

[a] *James* 1. 17.
[b] 1. Cor. 4. 7.
See Epistle 4. Sunday after Easter.
[c] *Rom.* 10. 12.

Goods { Temporall, Corporall, Spirituall.

The

The which are not to be ſpent as we wil, but imploied as he will. In goods temporall a man may play the bad ſteward three waies:

In { Getting them wrongfully, / Keeping them baſely, / Spending them vnlawfully.

We may not gaine goods through others hurt, [d] *building our houſe as the moth.* The moth is made fat by ſpoyling the barkes and bookes in which it liueth: and [e] ſo the couetous rich is made full by deuouring the poore. But albeit vnconſcionable *Nimrods* bee reputed onely prouident and thriftie men, yet by the cuſtome of the Church heretofore they were [f] denied Chriſtian buriall, and by the moſt ancient [g] lawes of England, the goods of a defamed oppreſſor dying without reſtitution, were excheted vnto the King, and all his lands vnto the Lord of the towne. See Epiſt. *Dom.* 1. *Aduent:* and Goſp. *Dom.* 11. *poſt Trinit.*

[d] *Iob* 27.12.

[e] *Diez con.* 1. *in loc.*

[f] *Gregor. decret. lib.* 5. *tit.* 19.
[g] *Glanuil. de legibus & conſuet. Angliæ lib.* 7. *cap.* 16.

2. We may be bad ſtewards in keeping our temporall goods baſely, [h] *cuſtos es tuarum non dominus facultatum.* And therefore thou muſt expend thy meanes as thy maſter will haue thee, giuing vnto God, thy neighbour, and thy ſelfe that which is due. To God, laying out temporall things for ſpirituall comforts, in maintaining his preachers, in defending his Goſpell, in building his houſes, and reedifying his Temples. Vnto thy neighbour, making friends of thine vnrighteous mammon, as thy maſter here commands thee. [i] *Stips pauperum theſaurus diuitum*, was the word of the good Emperour *Tib. Conſtantius*, The rich mans treaſure is the poore mans ſtock. So that if a diſtreſſed Chriſtian aske thine almes, hee requireth only but his owne. When, I ſay, Chriſt in the perſon of a begger intreateth a gift, he might ſay, pay me a penny; not giue me a penny. [k] *Da mihi ex eo quod tibi dedi, de meo quæro, non de tuo, da & redde:* Thou art my ſteward, I begge nothing of thee but mine owne, reſtore part of that which I committed to thee for me and mine.

[h] *Ambroſe lib de Nabuth, cap.* 14.

[i] *Reuſner in ſymbol.*

[k] *Chryſoſt.*

Laſtly,

Laſtly, to thy ſelfe, for it is thy maſters pleaſure thou ſhouldeſt eate the [l] labours of thine hand, and taſte the [m] milke of thy flocke, that thine head be anointed with [n] oyle, and that wine make thine hart glad, Pſal. 104.15. It is his expreſſe will thou ſhouldeſt doe good vnto thy ſelfe, and not altogether take care for thine heire, liuing poore that thou maiſt die rich, according to that of the [o] Poet:

Diues es hæredi, pauper inopſq; tibi.

3. Wee may be bad ſtewards in laying out of our goods vnlawfully, either vpon works of ſuperſtition to the diſhonour of God: or in vnneceſſarie quarels of law to the hinderance of our neighbours: or in ſurfetting or drunkenneſſe to the ruinating of our eſtate, danger of ſoule, hurt of bodie, loſſe of credit, griefe of friends, and vndoing of our heires. As the flattering paraſites, [p] *our tongues are our owne, we are they that ought to ſpeake, who is Lord ouer vs?* Euen ſo the riotous perſon anſwereth his good friends, exhorting him to frugall courſes; A man may ſpend his owne as he liſt, I waſte none of your money, but my proper goods, and what hath either Preacher in the pulpit, or friend in priuate to doe with it? All which hee buildeth vpon a falſe ground, for no man is Lord, but only ſteward of his wealth.

Men alſo waſte their goods of the bodie, when as [q] *they do not giue their members ſeruants vnto righteouſnes in holines: but make them ſeruants of vncleannes in ſin from one iniquitie to another.* And men waſte the gifts of the ſpirit, whenas they ſhall imploy them vnto Gods diſhonour, and the Churches hinderance. [r] There be diuerſities of gifts, and differences of adminiſtrations, and diuers manners of operations; one hath the ſpirit of vtterance, to another is giuen knowledge, to another prophecie, but all are to edifie, [s] *for the gathering together of the Saints, and for the worke of the miniſterie.*

The third thing which a ſteward ought to conſider, is, that hee muſt labour in his ſtewardſhip, not loyter. Almightie

l Pſal. 128.2.
m 1. Cor. 9.7.
n Pſal. 23.5.
o Gul. Lilius.
p Pſal. 12.4.
q Rom. 6.19.
r 1. Cor. 12.
s Epheſ. 4.12.

mightie God who by his great power made all things, in his infinite wisedome created nothing vaine and idle. The glorious Angels albeit they be spirits, yet ministring spirits, ordained for the [t] praise of God, and seruice of his Church, Heb. 1. 14. *sent from God to minister for their sakes which shall be heires of saluation.* I will not heere determine whither euery particular person hath his particular angell. [u] *Quid enim opus est vt definiatur cum discrimine, quando nesciatur sine crimine?* But in generall only you see that Angels are seruients vnto God, and his people, for ἀγγελος in Greeke signifieth a messenger, implying action and labour, as the [x] *Magdeburgenses* haue well obserued. As for our selues: after God had created our first parent *Adam*, hee placed him in the garden of Eden, not to sleepe in the sweet bowres, or to spend his daies in the pleasant walkes idlely: but *to dresse it and to keepe it*, Gen. 2. 15. After *Adams* fall, God laid this curse vpon all his children: [y] *In the sweate of thy face shalt thou eate bread.* The which is vnderstood of the sweate of the braine, so well as of the brow. So that all men aswell of profession, as occupation ought to sweate before they eate. There must be no ciphers in Gods *Arithmetick*, no mutes in his *Grammar*, no blankes in his *Kalender*, no dumbe shewes on his stage, no false lights in his house, no loiterers in his vineyard. Art thou put apart to preach the Gospell of God? then thou art a labourer; so the text expresly: [z] *The harueſt is great, but the labourers are few.* And 1. Tim. 5. 17. the Elders that rule well are worthie of double honour, specially they which labour in the word, and doctrine. Many (quoth father [a] *Latymer*) can away with *præsunt*, but not with *benè*. If that *benè* were not in text (as the Monke said) all were well. If a man might eate the sweete, and neuer sweate, it were an easie matter to be a Preacher, if there were not *opus* as well as *bonum* in it. A Clergie man is ἐπισκοπος, and ὑ (as [b] *August.* notes) is *nomen operis*, it is to be the steward, & ouerseer in Gods house, the which is an office of great imployment.

Art

[t] *Psalm.* 148. 2.

[u] *Augustin enchirid. cap.* 59.

[x] *Cent.* 5. *col.* 217.

[y] *Genes.* 3. 19.

[z] *Matth.* 9. 37.

[a] Ser. 4. before K. Edward 6.

[b] *De ciuit. dei lib.* 19. *cap.* 19.

Art thou a Student in any profeſſion or facultie? then (as [c] *Cato* ſaid of *Scipio*) thou muſt bee leaſt idle when thou art moſt idle. For enioying a quiet ſedentarie life by the gratious indulgences of thy Prince, and large maintenance of thy parents, free from the troubles of the Court, labour of the Countrey, buſineſſe of the Citie; thou muſt reade diligently, conferre often, obſerue daily. For reading makes a full man, conference a readie man, writing an exact man. All thy fine wit is but vanitie, all thy great ſpirit but impudency, all thy braue flaunt of ſpeech is but a ſounding braſſe, except thou ioyne to theſe labour and induſtrie, without which almightie God ſels no learning, as Heathen writers haue told vs. For the Muſes are ſo called [d] ἀπὸ τῆς μαθήσεως. Intimating that we ſhould earneſtly ſeeke for knowledge, as for a iewell of ineſtimable value, not onely all the day, but euen at night alſo with lampe and lanterne. For thoſe ſermons are moſt excellent, and thoſe writings and exerciſes of ſchollers are moſt ſweete which a little ſmell of the candle.

[c] *Cic. offic. lib. 3.*

[d] *Phornutus in ſpeculat. de nat. deorum cap. de muſis.*

Art thou an Artificer or Tradeſman? then earlie riſe, and goe to bed late, leſt [e] *pouertie come vpon thee as one that trauelleth, and neceſſitie like an armed man.* A trauellerr commeth ſuddenly, an armed man ſtrongly; ſo that the meaning of *Salomon* is, if thou neglect thy vocation and buſineſſe, beggerie will aſſault thee ſo ſuddenly, ſo violently that thou ſhalt not reſiſt it. [f] *A ſlothfull hand maketh poore, but the hand of the diligent maketh rich. He that gathereth in ſummer is the ſonne of wiſedome: but he that ſleepeth in harueſt is the ſonne of confuſion.* Hee that will not worke in harueſt, ſhall want at Chriſtmas. Hee that ſcattereth abroad when hee ſhould gather at home, drinking at the harrow, when hee ſhould follow the plough, is a bad ſteward to his houſehold, and [g] worſe then an Infidell.

[e] *Prou. 6. 11.*

[f] *Prou. 10. 4. 5.*

[g] *1. Tim. 5. 8.*

Art thou a Lawyer? Examine thy Clients cauſe faithfully, turne thy bookes exactly, proſecute his affaires induſtriouſly,

dustriously, lest that Italian prouerb be verified, *The diuell makes his Christmas pie of Lawyers tongues, and Clerks fingers.* [h] *Hac enim lege tueri pauperes videntur vt spolient, hac lege defendunt miseros, vt miseriores faciant defendendo.*

Art thou a souldier? abandon all idlenesse, and indure all kind of [i] labour, for only such are fit for martial feates; and the reason is rendred by [k] *Vegetius*, because such as are most acquainted with the troubles of life, doe commonlie least feare the paines of death. It was therefore the word of [l] *Septimius Seuerus*, *Laboremus*. And of [m] *Aurelius Probus*, *Pro stipe labor*. And [n] *Epaminondas*, Generall of the *Thebans*, vnderstanding a Captaine of his Companie to be dead; exceedingly wondred how in a Campe, any should haue so much leisure as to be sicke.

Yea but ought Gentlemen of great possessions, and no office forsake their sports of hauking, and hunting and bowling, & become laborers in the Lords vineyard? The text is plaine, that all men are stewards; and therfore though I confesse that such exercises in their place and time be commendable: yet all their daies are not to bee wasted in these, but some houres are to be spent for the good of the Common-wealth, and of their owne priuate families. And indeed the chiefe thing that commendeth a Gentelman, is actiuitie and industrie: for at the first all Nobility came from the pen or the pike, from learning or chiualdrie, from priesthood or knighthood. In our English histories I find that most of our Gentlemen were raised in flourishing peace by the Church, or else by feates of armes in the daies of bloodie warres. A [o] worthie father in his facultie deliuers in print, that about 200. Gentlemen haue got honour to their families by the studie of our Common-lawes: and it euer hath bin thought a true position; [p] *Non genus, sed genius. Non gens sed meus:* in the words of our [q] owne poet; *To doe the gentle deeds that makes the Gentleman.* And therefore those

[h] *Saluianus lib. 5. de gubernat dei.*

[i] *Vegetius de re militar. lib. 1. cap. 3.*
[k] *Apud Busbequium de re militar. contra Turcas instituenda.*
[l] *Reusner in symbol.*
[m] *Idem ibidem.*
[n] *Erasmus com. de lingua.*

[o] Iudge *Cooke* preface to the 2. part of his reports.
[p] *Reusner in symbol.*
[q] *Chaucer.*

[r] *Georg. Henisch. præfat. ante Troianos scriptores à se editos.*

those renowned Worthies in old time were called [r] *Heroes*, not ἀπὸ τῆς ἔρας, or ἀπὸ τοῦ ἀέρος, or ἀπὸ τῆς ἐράσεως καὶ μίξεως τῶν θεῶν, but ἀπὸ τῆς ἀρετῆς: insinuating that vertue is the sole ground of true Nobilitie; whereas on the contrary, nothing doth more ruinate a noble familie then idlenesse, the mother of ignoble thoughts, and midwife of all dishonourable practises, euen the very *Dunstable* plaine high way to *Needom* and beggery.

[s] Serm. 1. before King Edward 6.

Nay, the charge of the Magistrate is so great, and the burden of the King himselfe so weightie, that it made *Chrysostome* say, *miror si quis rectorum saluari possit*: holding it a matter not impossible, but very difficult, as [s] father *Latimer* expounds him. In a word, euery man must attend his stewardship, from the poorest Pesant to the greatest Prince. For as it followeth in the next place to bee considered, Almightie God will take a strict account of all such talents as haue been committed vnto vs, either in common as men, or else in particular as magistrates, or ministers, as fathers or children, as princes or people.

Sometimes he reckoneth in this life with vs, in punishing vs with grieuous plagues and sicknesse, which are his ministers. And sometime calling vs before the magistrate which is his deputie. Sometime bringing vs to discredite before other, and sometime to discomfort in our owne soule, for expending his goods vnprofitablie. But his greatest audit is at the last and terrible day, when as he will cast the slothfull seruant into vtter darknesse, for [t] *hiding his talent in the ground*, and the wastefull steward for [u] *spending all in riotous liuing*. [x] Reioyce then O young man in thy youth, and walke in the waies of thine heart, and the sight of thine eies, *but know that for all these things, God will bring thee to iudgement*. He will one day come vpon thee with a *redde rationem*, how is it that I heare thus of thee? Giue accounts of thy stewardship, for thou maiest be no longer steward.

[t] *Mat. 25. 25.*
[u] *Luke 15. 13.*
[x] *Eccles. 11. 9.*

Now lest wee should flatter our selues, in imagining that

that God either cannot, or will not marke what is done amisse in our stewardship: let vs often remember that of [y] *Dauid, Hee that planted the eare, shall hee not heare? or hee that made the eie, shall he not see?* God is all eare, all eie, [z] *totus anima, totus animi*; knowing, noting, seeing, ouerseeing all things. And yet if he were not so, there bee manie tel-tales and pick-thanks in the family, relating all our misdemeanour, and accusing vs vnto him. Among many [a] there be three principall accusers:

To wit, { Our conscience neglected, / The poore oppressed, / The creature abused.

These three ring loud alarums in our Lords eares, awaking him out of sleepe, importuning him vncessantlie to reckon speedily with vs, either in his particular accounts at our deaths: or else at his generall audit, in that last & dreadfull day. The conscience begins this peale, as it were the trebble or first bel; the clamour of the poore, like the counter-tennor, is exceeding loud, and [b] *enters into the eares of the Lord of Hosts.* And the creatures ring more deepely, like the great *Bo\bell*, [c] *groning and trauelling in paine.* To pull at the first bell a little; conscience is an inward acknowledgement of the good and euill in our actions, either excusing or accusing vs: Rom. 2. 15. that is (as [d] *Philip Melancthon* in his definitions) *It is a practicall syllogisme in our vnderstanding, the maior whereof is Gods law, the minor and conclusion, our application of this law, approouing in our actions that which is good, and condemning that which is ill.* Or it is Gods especiall bailiffe, which arresteth vs vpon euery trespasse; and his priuie secretarie, registring al our thoughts, and words, and deeds in a book of remembrance, which shal be brought foorth, and laid open at that vniuersall audit; Dan. 7. 10. *The iudgement was set and the bookes opened.* In which are set downe the particulars of all our receits and expenses; there is [e] *Item* for lying, *Item* for swearing, *Item* for drinking,

[y] *Psalm. 94. 9.*

[z] *Cel. Calc. agnin. in oraculis.*

[a] See *Ferus, Vega, Pontan in loc.*

[b] *Iames 5. 4.*

[c] *Rom. 8. 22.*

[d] *Tom. 1. fol. 352.*

[e] Sanctuar. of a troubled soule.

king, *Item* for ſlandering, *Item* for enuie. The total ſum is the manifeſt and manifold breach of all our Maſters Commandements. If theſe accounts be not croſſed in this life, we ſhall neuer haue our *quietus eſt*, in the life to come. So ſaith the ſteward in this Goſpell, *I cannot dig, and to begge I am aſhamed:* It is too late to work now the day is gone, and [f] night is come; and it will not auaile mee to begge, as appeareth in the parable of *Dines:* Luke 16.

[f] *Iohn* 9.4.

I haue ſhewed [g] elſewhere, that there be foure kinds of conſcience, to wit, a good, but not a quiet: a quiet, but not a good: both good and quiet: neither good nor quiet. The children of God haue ſometime an afflicted conſcience, complaining of their ill husbandrie to the Lord; but it is a good conſcience, for [h] a broken ſpirit is an acceptable ſacrifice to God. It was better with *Peter* when hee wept, then when he preſumed. If thou wilt pleaſe God, thou muſt oft diſpleaſe thy ſelfe. For there is [i] ioy in heauen, when as there is an heartie ſorrow for ſinne on earth. He that is thus affected, and thus afflicted in ſoule for his vnthriftie ſtewardſhip, hath rather a good monitor of his conſcience, then a bad accuſer. Yet wee muſt endeuour daily that it may be quiet, as it is good. For ſuch a conſcience *is a* [k] *continual feaſt:* at which [l] Angels are ſeruitors, and [m] God himſelfe gueſt, and the cheere, [n] Ioy in the holy Ghoſt, and the muſicke, ſuch a peace with God, our neighbours and our ſelues, as paſſeth all vnderſtanding.

[g] Winter part of this poſtill. pag. 199.

[h] *Pſalm.* 51.17.

[i] *Luke* 15.10.

[k] *Prou.* 15.15.
[l] *Heb.* 1.14.
[m] *Apoc.* 3.20.
[n] *Rom.* 14.17.

The ſecond accuſers are the poore diſtreſſed and oppreſſed. The ſins of Sodome [o] vexing righteous *Lot*, are ſaid to crie to the Lord: Geneſ. 18.21. [p] *Abel* being dead yet ſpeaketh, and his blood crieth euen from earth vnto heauen: Geneſ. 4.10. The wages of the labourers which vnconſcionable rich men haue kept backe by fraud, crie to the Lord, and their cries are entred in his eares: Iames 5.4. And therefore let churliſh [q] *Nabal*, and cruel [r] *Ahab* here learne to make the poore not their foes:

[o] 2. *Pet.* 2.7.
[p] *Heb.* 11.4.
[q] 1. *Sam.* 25.
[r] 1. *Kings* 21.

foes: but *friends of their vnrighteous mammon.* If they ſhall accuſe, crying for reuenge, the Lord reſpecting [s] *the deepe ſighting of the poore, will* [t] *awake as one out of ſleepe, and as a giant refreſhed with wine, will ſmite his enemies in their hinder parts, and put them to a perpetuall ſhame.* But if the poore pray to God for vs, and praiſe God in our almes, our bleſſed Sauiour telleth vs, that we ſhall *be receiued into euerlaſting habitations.*

[s] *Pſalm.12.5.*
[t] *Pſalme.*

Laſtly, the creatures abuſed, accuſe the bad ſteward vnto his Lord, not onely the ſenſible creature, *groning and trauelling in paine,* till it be deliuered from the bondage of corruption and vanitie, which againſt it will it ſuffereth vnder the wicked: but euen the very ſenſeleſſe creature, [u] *the ſtone crying out of the wal, and the beame out of the timber:* [x] *the moth of the garment, and the ruſt of the* cankered gold witneſſing againſt the couetous worldling. Yea, the dead letter of the Bible crieth and accuſeth, as Chriſt ſheweth in the [y] Goſpell: *Do not thinke that I will accuſe you to my Father, there is one that accuſeth you, euen Moſes in whom ye truſt:* [z] that is, the law ſhall accuſe for playing the bad ſtewards.

[u] *Habac.2.11.*
[x] *Iames 5.2.*
[y] *Iohn 5.45.*
[z] *Vega in Euangel.dom.8. poſt Pentecoſt.*

Wherefore ſeeing euery man is a ſteward, and euerie ſteward as a ſeruant, and euery ſeruant muſt labour, and ſo labour, that he may doe good to his fellowes, and increaſe the talent of his maſter: ſeeing, I ſay, when wee waſt any goods, other are willing to complain, and God is able to thruſt vs out of our ſtewardſhip: ſeeing he wil one day call for an account, and that day may be this day; let vs, I beſeech you, be good in our office, let vs examine our receits and expences euery day, that when our great Lord ſhall come to iudgement, and reckon with vs, hee may ſay to euery one of vs; [a] *It is well done, good ſeruant and truſtie, thou haſt been faithfull in little, I will make thee ruler ouer much: enter into thy maſters ioy.*

[a] *Matth. 25.23.*

The Epistle. 1. Cor. 12. 1.

Concerning spirituall things brethren, I would not haue you ignorant, &c.

THe Corinthians indued with many notable gifts, had [b] forgotten (as it should seeme) from whom, and for what end they receiued them; in so much, as the diuision of gifts occasioned among them a [c] diuision of hearts, each one despising or enuying another, according to the proportion of their seuerall graces. Our Apostle therefore discusseth in this Epistle, three points especially concerning spirituall things. As

1. From whom they proceed; *all these worketh one and the same spirit, diuiding to euery man a seuerall gift euen as he will.*

2. What they be [d]: The generall profession of Christianitie: *No man can say that Iesus is the Lord, but by the holy Ghost.* Particular vse: *Diuersities of* { *Gifts.* *Administrations.* *Operations.*

3. For what end: *the gift of the spirit is giuen to euerie man to edifie withall.*

Concerning spirituall things brethren, I would not haue you ignorant.] This one phrase repeated often in the [e] writings of this Apostle, sheweth a [f] remarkable difference betweene Christian and antichristian teachers. A Popish Doctor is well content that his brethren should continue still in blind deuotion: but Saint *Paul* is desirous his brethren should be zealous [g] according to knowledge, not ignorant in spirituall things. *Other matters I will set in order when I come,* [h] but in the meane while brethren, *I would not haue you ignorant concerning spirituall gifts:* [i] so called in respect of the cause, for that euery gift

[b] English Glosse.

[c] *Oecum. Anselm. Sarcerius.*

[d] *Musculus, Caietan.*

[e] *1. Cor. 10. 1. & 11. 3. Rom. 6. 3*

[f] *Musculus.*

[g] *Rom. 10. 2.*

[h] *Anselm.*

[i] *Sarcerius.*

is

is from the ſpirit: and in reſpect of the effect, as making men ſpirituall, directing vs how we ſhould liue not according to the fleſh but after the ſpirit.

Ye know that ye were Gentiles, and went your waies vnto dumbe images, euen as ye were led] Leſt they ſhould boaſt of their great gifts, he puts them in mind what they were before they were led by the ſpirit of God, namely, that they were miſled by the ſpirit of Satan, in ſuch ſort, that they worſhipped *dumb idols*. He that is dumb for the moſt part is alſo deafe; S. *Paul* therefore [k] taxeth here their idle vanity for adoring ſuch gods as could neither heare nor helpe, neither protect them from wrong, nor direct them in the truth, according to that of [l] *Dauid*: *They haue mouthes and ſpeake not, eies haue they and ſee not, eares and heare not: they that make them are like to them, and ſo are all ſuch as put their truſt in them.* He might haue named other ſinnes, as he doth [m] elſewhere, [n] but he names idolatrie as the greateſt, as the moſt common among the Gentiles, and as the mother ſin, from which all other ariſe. *For* [o] *becauſe they turned the glory of the incorruptible God to the ſimilitude of the image of a corruptible man, and of birds and of foure-footed beaſts, and of creeping things; almightie God gaue them vp vnto their hearts luſt, that they might commit all* [p] *vncleanneſſe euen with greedineſſe.* In a word, [q] as all wickedneſſe is from the wicked ſpirit; ſo euery good grace from the good ſpirit.

No man ſpeaking by the ſpirit of God defieth Ieſus: alſo no man can ſay, that Ieſus is the Lord, but by the holie Ghoſt] It is obiected here, that the [r] diuels acknowledged Chriſt, and that hypocrites crie, Lord, Lord. Anſwere is made, that the diuels acknowledge Chriſt, as being thereunto conſtrained out of [ſ] feare; and that hypocrites as diſſembling, doe this out of faſhion; only the true Chriſtians ſay, Chriſt is Lord, out of faith, as [t] *with the heart beleeuing vnto righteouſnes, and with the mouth confeſſing to ſaluation.* Our Engliſh phraſe doth expreſſe this well: *Will*

k *Martyr.*

l *Pſalm.* 115. 5.

m *Epheſ.* 2. 2.
n *Aquin.*

o *Rom.* 2. 23.

p *Epheſ.* 4. 19.
q *Ardens, Anſelm, Caluin.*

r *Matth.* 8. 29.

ſ *Iames* 2. 19.

t *Rom.* 10. 10.

you say it? that is, auow it vpon your certaiue knowledge and conſcience, freely, fully, conſtantly. For many profeſſe God in words,[u] *who deny him in their workes.* If wee cõſtrue this, [x] *de dicere volũtario non coacto, de dicere* [y] *lingua, corde, opere*; no man can ſo ſay, that Ieſus is the Lord, but by the holy Ghoſt. [z] Other anſwere, that *Paul* here ſpeakes not of the regenerating ſpirit, or of iuſtifying grace, but of ſuch gifts as are common to the reprobate with Gods elect. Inſinuating, that no man, whether hee be good or bad, can ſay, Ieſus is the Lord, but by the ſpirit [a] dwelling in him if he be good, moouing him if bad. So [b] *Iudas* preached, and [c] *Caiphas* propheſied, not as ſpeaking from themſelues, but as mooued by the ſpirit: [d] *Quicquid enim verum à quocunque dicitur à ſpiritu ſancto dicitur.*

There are diuerſities of gifts, and yet but one ſpirit: differences of adminiſtrations, and yet but one Lord: diuers maners of operations, and yet but one God] Theſe three words, *gifts, adminiſtrations, operations*, are three weapons to beate downe their pride. If gifts, why ſhould any boaſt, [e] as if he receiued them not; [f] if adminiſtrations and operations, euery one by loue muſt [g] ſerue another, as hauing his gift *to edifie withall.* In the three words, *Spirit, Lord, God*; the [h] Doctors obſerue the myſterie of the bleſſed Trinity, the Father is called *God*, the Sonne *Lord*, the holy Ghoſt the *Spirit.* Againe, [i] ſome note here the Deitie of the holy Ghoſt, againſt *Macedonius*; in that the Spirit is called *Lord* and *God*: and Chriſts equalitie with the Father, againſt *Arius*, in that Chriſt is not alwaie named after the Father, but ſometime, as in this place, before the Father. According to that of *Athanaſius*; In the Trinitie, none is afore or after other, none is greater or leſſe then another. [k] *Gifts* are aſcribed to God the holy Ghoſt, whoſe ſpeciall attribute is loue: *adminiſtrations* vnto God the Sonne, whoſe ſpeciall attribute is wiſdome: operations to God the Father, whoſe ſpeciall attribute is power, *working all in all.* There are diuerſities

[u] *Tit.1.16.*
[x] *Caietan.*
[y] *Anſelm.*
[z] *Martyr & Caluin.*
[a] *Aquin.*
[b] *Matth.10.7.*
[c] *Iohn 11.*
[d] *Ambroſe in loc.*
[e] *1.Cor.4.7.*
[f] *Photius in loc.*
[g] *Galath.5.13.*
[h] *Chryſoſt. Ambroſe, Theophylact.*
[i] *Hieron. Photius, Primaſius.*
[k] *Ardens.*

sities of gifts, as the [l] *spirit of vnderstanding, wisedom, counsell, fortitude*, &c. Diuersities of administrations, as *some be* [m] *Prophets, other Apostles, and some Euangelists, and some Pastors and Teachers.* Diuersities of operations, as *to one is giuen the gift of healing, and to another power to doe miracles*, &c. All these worketh one God who worketh all in all. *He is* [n] *all in all*; all as the [o] first cause, and working in vs al as the secondary causes. According to that of the [p] Prophet: *Lord thou hast wrought all our workes in vs, or for vs.* Our Apostle doth not say, [q] *qui magna operatur in magnis, aut qui miranda facit in prophetis & apostolis, aut qui multa facit in multis, sed qui omnia in omnibus.* Insinuating that all these workes of all his agents are from him only, *diuiding to euery man a seuerall gift euen as he will.*

[l] *Esay* 11.2.
[m] *Ephes.* 4.11.
[n] 1. *Cor.* 15.28.
[o] *Aquin. Caietan.*
[p] *Esay* 26.12.
[q] *Musculus.*

By which one sentence foure errors are confuted especially: 1. That opinion of the Gentiles, attributing seuerall gifts vnto seuerall gods. As good successe in warre to *Mars*, wisedome to *Minerua*, quick dispatch of businesse vnto *Mercury*: whereas the text saith, *all these worketh one and the same spirit.* 2. The words, *diuiding to euery man a seuerall gift*, ouerthrow their assertion, [r] who grant to God a prouidence and knowledge which is vniuersall only, not a particular in euery seuerall action and accident. 3. The clause, *pro vt vult*, Euen as hee will, abundantly confounds *Macedonius* denying the Godhead of the holy Ghost, [s] becausse none but God can doe what hee will, or as hee will. 4. [*] This makes against such as ascribe their diuersities of gifts either to mans merit or fatall destinie. For he saith not [t] as is due; but, as he will. *Vnto one is giuen vtterance of wisedome, to another is giuen vtterance of knowledge by the same spirit, to another is giuen faith by the same spirit.* He workes not all in one, nor all in many, but all in all; bestowing seuerall graces vpon seuerall persons as hee will, each one being endued with a different gift *to edifie withall.*

[r] *Royard & Aquin.*
[s] *Caietan.*
[*] *Ardens.*
[t] *Ambros. exhort. ad virgines.*

Diuersities of gifts are not giuen vnto men [u] for ostentation,

[u] *Musculus.*

tation, or faction, or as it is in the Gospell appointed to be read this day, to make merchandise in the Temple: but for edification to doe good withall. Not onely to themselues in their owne particular estate: but πρὸς τὸ συμφέρον, for the benefit of other, euen the generall good of the [x] whole Church. For [y] *as wee haue many members in one bodie, and all members haue not one office: so wee being many, are but one bodie in Christ, and euery one anothers members.* See Epist. 2. Sunday after Epiphanie.

[x] *Beza.*
[y] *Rom. 12.4.*

The Gospell. Luke 19.41.

And when he was come neere to Hierusalem, he beheld the Citie and wept on it, &c.

IN this historie S. *Luke* sets downe Christs behauiour both before and after he came to Hierusalem.

- Afore
  - What he did, *he wept.*
    - Time when, at that houre when he was entertained of the multitude with great pompe and iollitie.
    - Cause why, the consideration of Hierusalems vnhappie state in respect of her present sins, and future iudgements.
  - And in it, the
    - What he said,
      - Optatiuely: *O if thou hadst knowne,* &c.
      - Definitiuely: *The daies shall come vnto thee,* &c.
- After
  1. Correcting the grosse abuses of the Temple, *casting out those that sold and bought therein.*
  2. Shewing the right vses of Gods house: namely, that it is appointed *for prayer and preaching.*

And

And when he was come neere Hierusalem, he beheld the Citie and wept] Our blessed Sauiour in his progresse to Hierusalem was honoured of the multitude very much, as [z] S. *Matthew* reports; for some spred their garments in the passages, other cut downe branches from the trees and strawed them in the way, the whole companie going before and comming after, cried *Hosanna*, blessed be he that commeth in the name of the Lord; or, as our Euangelist, *they began to praise God with a loud voice, for all the great workes they had seene, saying, Peace in heauen, and glorie in the highest places.* And yet in the midst of all this iollitie when hee beheld Hierusalem he wept. [a] Insinuating, that al the pomps and delights of the present world are soone turned into mourning: [b] *euen in laughing the heart is sorrowfull, and the end of mirth is heauinesse.* In heauen is nothing but all pure ioyes, in hell nothing but meere miseries, in earth are both, one mingled with another. Our life resembles a riuer; for as [c] all riuers come from the sea and returne thither againe; so the beginning and ending of our daies are full of salt water, our first voyce being a crie, the last a groane. There is happily some sweete and faire water in the middle of our age, but it passeth away so swiftly that it is no sooner seene but gone. [d] Like the spiders house, and tree, which if it be taken out of his place, it will denie it, and say, *I haue not seene thee. Seianus* (as [e] *Xiphilin* reports) in the forenoone was so followed of the people that they would haue made him their *Cæsar*; yet hated him so much in the afternoone, that they sent him as a malefactor vnto the iayle, giuing him iron fetters in stead of a goldē crowne. [f] *Balthazar* in the middest of a great feast as he was carowsing in the golden vessels of the temple, saw the fingers of a mans hand writing vpon the walles of his palace, which *so troubled his thoughts and changed his countenance, that the ioynts of his loynes were loosed, and his knees smote one against another.* [g] When the children of *Iob* were banketting in their elder brothers house, behold there

[z] *Cap.* 21. 8. 9.

[a] *Ludolphus de vita Christi, part.* 2. *cap.* 28.
[b] *Prou.* 14. 13.

[c] *Ecclesiast.* 1. 7.

[d] *Iob* 8. 14.

[e] *In vita Tiber. ex Dion hist. lib.* 58.

[f] *Dan.* 5.

[g] *Iob* 1. 18. 19.

there came a great winde from beyond the wilderneſſe, and ſmote the foure corners of the houſe, which fell vpon them & ſlew them: and therfore ſeeing the calamities of this life ſurpaſſe the ioyes in number and nature; Chriſt is ſaid often in the Goſpels hiſtorie to weepe, [h] but not once to laugh. [i] Hereby teaching vs, ỳ ſo long as we bee pilgrimes in a ſtrange land out of our owne countrey, we muſt ſit downe by the waters of Babylon and weepe. As for our harpes we muſt hang them vp vntill we come to Hieruſalem aboue: Pſal. 137.

This weeping of Chriſt concernes all men, eſpeciallie clergie men. It concernes vs all [k] as a demonſtration of his manhood; for hereby wee know that our high Prieſt *is* [l] *touched with the feeling of our infirmities*. It is an inſtruction for Clergie men in more particular, [m] for that he confirmed his owne precept with his owne practiſe. He ſaid [n] elſewhere, *Bleſſed are they that mourne*; and behold himſelfe doth here weepe.

The next point to be further examined, is, the cauſe why Chriſt did weepe. And that is the conſideration of Ieruſalems eſtate, both in reſpect of her preſent ſins, and future puniſhment. *When he was come neere to Hieruſalem, he beheld the citie and wept on it*. Here we may learne many good leſſons: as 1. It ſerues to [o] terrifie; for as the [p] penitent ſinner occaſioneth in heauen ioy: ſo the retchleſſe offender continuing obſtinate in his iniquitie, brings (as much as in him lieth) euen [q] heauineſſe into the courts of happineſſe. 2. This may [r] comfort vs in our temptations, as being aſſured [s] *he will not the death of a ſinner, but that all repent and be ſaued*. He doth affect our conuerſion vnfainedly, who weepes ouer our ſinnes ſo bitterly, ſpeaking alſo pathetically: [t] *Returne, returne, O Shulamite, returne, returne. O if thou hadſt knowne thoſe things which belong vnto thy peace!* Let vs not, I beſeech you, make Chriſt a ſtage-player or hypocrite, commanding his affections and teares in ſport; *nam quicquid vult, valde vult*. And his will is [u] *that all men ſhall bee ſaued, and*

[h] *Saluianus lib. 6. de gubernat. dei. Idem Chryſoſt. Bernard. Holcot, & alij.*
[i] *Vega in loc.*
[k] *Ardens. Zepper.*
[l] *Heb 4.15.*
[m] *Origen. apud Aquin. in loc.*
[n] *Matth. 5.4.*
[o] *Wigandus. Sarcerius.*
[p] *Luke 15.7.*
[q] *Brentius.*
[r] *Melanchthon.*
[s] *Ezech. 33.11.*
[t] *Cant. 6.12.*
[u] *1. Tim. 2.4.*

and come to the knowledge of the truth. And therefore when Christ at any time shall draw neere to vs in his holy Word and Scraments, as he did here to Hierusalem in his bodily presence; let vs open the [x] doores of our hart, and gates of our temple, that the [y] King of glory may come in. 3. This teacheth vs to [z] loue our enemies, and to pray for them who persecute vs. It is certaine Christ knew that he should be crucified in Hierusalem, and yet he desired their good, who sought and wrought his hurt. 4. That we make not our selues [a] merry with the mad humors, idle speeches, outragious oathes of drunkards and atheists; I say, that we laugh not at the falles of our brethren, applauding them in their folly, making their infirmities and sinnes our tabret and delight: but rather following here Christs example, to lament, when we behold such enormities in any. [b] *Weepe for the dead, for hee hath lost the light: so weepe for the foole, for he wanteth vnderstanding: make small weeping for the dead, for he is at rest, but the life of the foole is worse then the death.* And if we must be sorrie for the sinnes of another, how much more for our owne; weeping with [c] *Peter* bitterly? That S. *Peter* wept, I find, saith [d] *Ambrose*; but what he said, I find not. I reade of his teares, but not of his satisfaction: *Rectè planè Petrus fleuit & tacuit; quia quod deflere solet, non solet excusari; & quod defendi non potest, abluí potest.*

[x] *Apoc.3.20.*
[y] *Psalm.24.7.*
[z] *Ludolphus.*
[a] *Ardens.*
[b] *Eccles.22.11.*
[c] *Matth.26.75.*
[d] *Ser.46.*
[e] *Gregor.hom. 39.in Euangel. Idem Euseb. Emissenus & Lyra in loc.*

O if thou hadst known] This exceeding passionate speech is abrupt and defectiue. But it may be supplied thus: O daughter Sió, if thou hadst known so wel as I, thou wouldest [e] weepe so well as I; thou wouldest [f] remaine still, and not [g] perish in thy sinnes. Or as [h] other, thou woul dest obey my preaching and beleeue. Hierusalem, Hierusalem, if thou hadst knowne those things which belong vnto thy peace so well as I, thou wouldest agree quickly with thine aduersarie, thou wouldest euen in this thy day bee studious of peace, thou wouldest (as it is in our English text here) *take heed.* See *Panigoral.hom.in loc.part.1.*

[f] *Hesychius apud Augustin. Epist.79.*
[g] *Euthymius in loc.*
[h] *Erasmus.*

Iansen.

Iansen. concord. cap. 110. *Erasmus & Maldonat. in Luk.*19.42.

i *Iansen.*

Christ then i wished vnto Hierusalem: 1. Vnderstanding and knowledge. 2. Such a knowledge as was profitable *to* k *know those things which belong vnto peace.* 3. Seasonable knowledge: *euen in this thy day.* Hierusalem *if thou hadst knowne.* As if he should say: Will yee know why I weepe? It is because thou knowest not the time of thy visitation. *Hinc illæ lachrymæ.* καὶ σύ: thou also, l that is, thou so well as any, yea better then all ōther cities in the world. For if *Samaria* and *Galile* had perished in their sinne, my griefe would not haue bin so great. But thou Hierusalem *art the* m *city of God, the* n *ioy of the whole earth, an* o *habitation which the Lord hath chosen for himselfe, saying, This shall be my rest for euer, here will I dwell, for I haue a delight therein.* O Hierusalem, Hierusalem, whose stately towers are lift vp into heauen, *caput inter nubila*, thou shalt now be *made euen with the ground, for thine enemies shall not leaue in thee one stone vpon another.*

k *Theophylact. in loc. & Hieron. in cap. 2. Mich.*

l *Caluin, Marlorat, Zepper.*

m *Psalm.*87.2.
n *Lament.* 2.15.
o *Psal.*132.14.

Yea, but did not Hierusalem know? Yes surely, *the words of the* p *Prophets and* q *Moses were read among them euery Sabbath day.* Yet because they neglected *the time of their visitation, these things were hid from their eies.* As Christ expounds himselfe; r This peoples heart is waxed fat, and their eares are dull of hearing, and with their eies they haue wincked, lest they should see with their eies, and heare with their eares, and vnderstand with their hearts, and should returne that I might heale them. Happily this vnhappie City knew many curious quirkes of the law: but it did not vnderstand this one necessarie point of the Gospel, that Christ was *her* s *peace.* For when he would t often haue gathered her children together, as the hen gathereth her chickens vnder her wings, they would not; but obstinatelie u reiected him, and betraied him, and denied him, and in fine crucified him: Acts 3.13.15.

p *Acts* 13.27.
q *Acts* 15.21.

r *Matth.*13.15.

s *Ephes.*2.14.
t *Mat.*23.37.

u *Matth.*21.39.

Euen in this thy day] The time of our visitation is but a day

day, wherein man laboureth vntill [x] euening, at [y] night his ſoule is taken from him, & when that night is [z] come, no man can worke. Wherefore *while it is called* [a] *to day,* [b] *receiue not the grace of Chriſt in vaine. For now is that accepted time, behold now the day of ſaluation.* Euen *this day* Hieruſalem is allotted for thy conuerſion, after the killing of ſo many Prophets, and ſtoning of ſuch as were ſent vnto thee: yet if thou wilt heare my voice to day, [c] ſeeking me while I may be found, and calling vpon mee while I am nigh: If thou wilt in this day, wherein I come weeping vnto thee, for thee, repent and beleeue, thou maiſt bee receiued vnto fauour. But expect not another day; for this is *thy day,* the next is the day of the Gentiles; or happily Gods day, wherein he wil viſit in iudgement, not in mercie. Deceiue not thy ſelfe daughter Sion, this day ſhall haue no morrow, for at this very now, *deus & dies vltionum conuenerunt,* the God of vengeance, and day of vengeance are met together.

For the daies ſhall come vnto thee, that thine enemies ſhall caſt a bancke about thee] [d] The time wherein vngodly men take their vaine pleaſures is but *a day:* but the time wherein they ſhall be puniſhed hereafter is called in the plurall number, *daies.* [e] If God ſpared not the naturall branches, if he reiected his owne citie, when ſhe reiected his owne Sonne; let vs not, I beſeech you, [f] *deſpiſe the riches of his bountifulneſſe, and patience, and long ſufferance,* calling vs in this our day to repentance: for theſe three follow one another, [g] *ingentia beneficia, ingentia peccata, ingentes pœnæ:* Great benefits abuſed occaſion great ſinnes, and great ſins are the forerunners of great iudgements. If England then, as Hieruſalem, harden her hart, while Chriſt [h] crieth in her ſtreetes, and *teacheth in her Temple daily*; what doth it elſe but heape vnto it ſelfe wrath againſt the day of wrath, and of the declaration of the iuſt iudgement of God?

He went into the Temple] It is a new conceit of ſome which

[x] *Pſalm.* 104.23.
[y] *Luke* 12.20.
[z] *Iohn* 9.4.
[a] *Heb.* 3.13.
[b] 2. *Cor.* 6.1.
[c] *Eſay* 55.6.
[d] *Ludolphus & Pontan. in loc.*
[e] *Rom.* 11.21.
[f] *Rom.* 2.4.
[g] *Magdeburg. Epiſt. præfix. cent.* 5.
[h] *Prou.* 1.20.

which are bad Philoſophers, and worſe Diuines, that our bleſſed Sauiour was a coward, in fearing the naturall death of the bodie, a diſtracted wretch in ſuffering the ſpirituall death of the ſoule, a brand of hell, in induring for a time the infernall death both of body and ſoule. But the ſiluer current of the Scriptures, and the whole ſtream of Expoſitors, euen from the firſt preaching of the Goſpell, vntill the daies of [i] *Auguſtinus Iuſtinianus*, and Cardinall [k] *Cuſa*, runne quite another way, concluding peremptorilie, that our glorious Sauiour did vndergoe the firſt death manfully, and ouercome the other triumphantly.

[i] *Scholijs in Pſalm. 31. litera (A)*
[k] *Tom. 2. operum, pag. 659.*

Not to crucifie the text, and to meddle with impertinent controuerſies; [l] if Chriſt had been cowardly daunted with the terrors of bodily death, he would not often haue viſited Hieruſalem, the citie wherein he certainely knew that hee ſhould bee crucified, at thoſe times when there was greateſt reſort, and in thoſe places which were moſt frequented, as it is ſaid here, *he went into the Temple*. I confeſſe, Chriſt did naturally feare death, otherwiſe hee ſhould not haue been affected as an ordinary man: yet he ſuffered willingly, otherwiſe he ſhould not haue been ſo well affected as an ordinary Martyr. For whereas [m] there be three kinds of martyrdome; the firſt *operis, ſed non voluntatis*, as the martyrdome of the *Bethlemitiſh* innocents recorded by S. [n] *Matthew*: the 2. *Voluntatis, ſed non operis*, as the martyrdome of S. *Iohn* the Euangeliſt reported in [o] Eccleſiaſticall Hiſtorie. The 3. *Et operis & voluntatis*, as that of S. *Stephen*, related Acts 7: if Chriſts martyrdome and bloodie paſſion had bin *operis, ſed non voluntatis*, onely materiall and not formall, it could neither haue been meritorious for himſelfe, nor ſatisfactory for other. Becauſe it is a true rule both in reaſon and Diuinitie, that an action done either by chance without our knowledge, or by violence againſt our will, is neither accepted of God, nor commended by men. That onely is done well, which is done of our will. And therfore

[l] *Ludolphus.*

[m] *Diſcipulus ſer. 13. de S. Stephano.*
[n] *cap. 2. 16.*
[o] *Flores hiſt. ad an. 95.*

fore whatsoeuer other print or prate, Christ endured his passion most resolutely and cheerefully: witnessing so much of himselfe, q *No man taketh my life from me, but I lay it downe of my selfe.*

For the cleering then of this point we must remember an old distinction, namely, that there was in Christ (q *non secundum potentiam, sed secundum actum*) a double created or humane will, a βέλησις, and a βούλησις, saith r *Damascen*, that is, as *Aquin* construeth it, a naturall will, and a rationall will: as the *sententiarie* Diuines vsually speake, *voluntas vt natura, & voluntas vt ratio.* Now Christ according to his sensuall and naturall will trembled at the pangs, and quaked at the paines of death: neither was this act sinfull or inordinate in him, for as much as nature shunneth all things hurtfull and destructiue. And s *Augustine* writing of crosses and troubles, affirmed truly, *tolerare ea iubes, non amare: nemo autem quod tolerat amat, etsi tolerare amat.* But according to Christs and rationall will, it was his chiefe desire to die: t *O my father, if it bee possible let this cup passe from me: neuertheless, not as I will, but as thou wilt:* οὐχ ὡς ἐγὼ θέλω, not according to my *thelesis* and naturall desire, which abhorreth death: but *as thou wilt*, to which my rationall will is alway conformable. So S. u *Augustine* and the schoolemen expound his words *in lib. 3. sent. dist. 17.*

x *Aquin* doth exemplifie the point thus: A man (saith he) will not naturally suffer launching and cutting of any member, yet for the good of the whole bodie, reason ouercomes often sense, whereby burning and launcing is endured: in like manner Christ, *ex impetu naturæ*, abhorred death, but *ex imperio rationis*, considering that the passion of him our head should procure great good vnto all the Church his bodie, and that the momentanie death of one should purchase eternall life to all, in the middest of his great agonie he spake cheerefully to his Apostles, y *Arise let vs goe: behold he is at and that betrayeth me*, saluting the traitor Iudas, *friend wherefore art thou come?*

yeelding

p *Iohn* 10.18.

q *Thomas part. 3 quæst. 18. art. 3.*

r *Apud Thom. ibid.*

s *Confess. lib. 10. cap. 28.*

t *Matth. 26. 39.*

u *Tract. 19. in Joan. circa finē.*

x *Vbi supra art. 5.*

y *Matth. 26. 46.*

yeelding himselfe voluntarily to his enemies attempt, neither suffering his followers to offend them, nor commanding Gods Angels to defend himselfe. And on the crosse so farre was he from the paines of hell, as that hee promised vnto the blessed theefe the ioyes of heauen: [z] *Verily I say vnto thee, this day shalt thou be with me in paradise.* To conclude with [a] *Lombard*, Christ feared death *ex affectu sensualitatis*: but not *ex affectu rationis*. As *Altissiodorensis* vpon his text, eschuing death *secundum se*: yet vndergoing death *propter aliud*; [b] giuing himselfe for vs an offering and a sacrifice of a sweete smelling sauour to God. Comming into the world not to doe his owne sensuall will: but [c] the will of God who sent him. Otherwise he would not vsually haue gone to that citie where he should be crucified, at such times, and into such places where the greatest multitudes assembled, as the text saith, *he went into the temple.*

z *Luke* 23.43.
a 3 *Sent. dist.* 17.
b *Ephes.* 5.2.
c *Iohn* 4.34. *Heb.* 10.9.

Now the reason why Christ so soone as hee came to Hierusalem entred into Gods house, was partly to moue his owne followers vnto deuotion in the temple, and partly to remoue sacrilegious persons out of the temple. For the first, in that Christ did not ordinarily conuerse in the Court, nor in the Market, nor in the Theatre, but in the Temple: he doth intimate to all Christians in general, but to Clergie men in more particular, that *his* [d] *kingdome was not of this world.* And therefore such as will be his Disciples must renounce the pleasures of the Theatre, the wicked gaines of the market, the vaine gallantrie of the Court, and wholly deuote themselues either to say seruice in the Temple, or to doe seruice for the Temple. This we promised at our first matriculation and entrance into the Church; so that if Satan, [e] *the prince of the world*, take vs in his possessions, hee will challenge vs for his owne, and presse God to forsake vs. [f] *Indica meum esse, qui tuus esse noluit; in ipsa quodãmodo mea possessione apprehensus est: quid enim in theatro renuntiator turpium voluptatum, aut in amphitheatro crudelitates sauas intuẽdo?* Did hee

d *Iohn* 18.36.
e *Ioh.* 12.31.
f *Augustin. orat. cont. Iudeos, Paganos, Arianos, cap.* 4.

hee not vow when hee first gaue vp his name to be thy souldier in holy baptisme, that he would forsake the diuell and all his workes, the vaine pompes and glorie of the world, with all couetous desires of the same? What then hath he to doe in my kingdome doing my seruice? what businesse hath he in the play-houses or other of my territories? he should be *in Christs Colledge, in the Diuinitie Schooles, in the holy Librarie, in the Temple*, desiring rather to be a [g] doore keeper in Gods house, then a Commander in the tents of vngodlinesse.

[g] *Psal.*84.11.

But this especially concernes ecclesiasticall persons and Church men, as being in their right *vbi*, when they stand in the pulpit and teach in the Temple. *Clericus in oppido Pisces in arido:* Clergie men in the Church are in their proper element, for the Temple should be the center of all their circumference. My meaning is not that the Kings Court should be disfurnished of Chaplaines, or his Counsel of Prelates: God forbid. For as the Common-wealth is florishing [h] when either Philosophers are Kings, or Kings are Philosophers: euen so well is it with the Church, if godly Prophets hang as a pretious eare-ring at the Princes eare. Worthily hath *Erasmus* obserued in an [i] epistle to *Iohn Alasco*, that if we had more Bishops like *Ambrose*, wee should haue more Emperours like *Theodosius*. If *Brentius* the Diuine be counsellour to the Duke of *Wittenberge*, religion thereby shall be better established: if *Occam* the schooleman flie to *Lewis* the Emperour, hee may well say, [k] *Protect thou me with thy sword, and I will defend thee with my pen*. In a word, if the kingdome be ruled by Gods scepter it will continue: but [l] *where there is no vision the people decay*. So that if clergie men follow the Court for the greater good of the Temple: then, as [m] *Herodian* said of Rome, whersoeuer the Emperour is, there is Rome: and as the [n] Poet, *vbi Helena est, ibi Troiam puta:* so whersoeuer there is a good Prelate, there is a walking Church, and an holy Temple. But if our designes be meerely secular, hauing one foote

[h] *Prudentius lib.*1. *cont. Sym.*

[i] *Præfix. oper. Amb.*

[k] *Trittenhem. in vita Occam.*

[l] *Prou.*29.18.

[m] *Lib.*1.

[n] *Senec.*

in the Court, another in the Citie, none in our Cure: then assuredly we are out of our ranke, and most vnlike Christ our master, of whom it is said here, that *he taught daily in the Temple.*

The more wee keepe within the circuits of our Churches, and circles of our studies, the more we frequent the Chapell, the Library, the Schoole, the more priestlike and schollerlike. But on the contrarie, when our habits are irregular, our companie disordered, our speech vnsauoury, our whole conuersation according to the fashions of the world: then, as [o] *Budæus* is bold to write, wee are rather *Crassiani*, then *Christiani*, more secular then ecclesiastical. I doe not enuie the rich clergie men, I wonder only with [p] *Synesius*, how they can gaine so much leisure as to serue two masters, God *in Choro*, and Mammon *in foro*. If riches increase, wee must not set our hearts on them; if our places be great, our mindes must be lowly; rather then the cares of this world should choake the good seede in vs, wee must imitate [q] *Albertus Magnus* (of whom it is reported in historie) that he left his Bishoprick of *Ratisbone* to reade publique Lectures in *Colen:* and follow *Theodorits* example, who writes of himselfe in a certaine epistle to *Leo* Bishop of *Rome*, that whereas he had been Bishop liuing plentifully many yeeres, he had purchased *nec agrum, nec obolum, nec sepulchrum*, as the *Magdeburgenses* report in his words, *in Cent. 5. col.* 1011. For if wee which ought to bee the salt of the earth, and light of other, shall addict our selues vnto the world, being (as [r] *Bernard* speakes) *habitu clerici, quæstu mundani, actu neutri:* then we may crie with [s] *Augustine*; *Væ mihi misero qui ista seruo in memoria, & scribo in charta, nec habeo in vita.* Or as the same Father in another case: Woe be vnto vs, if we haue *Christum in codicibus & non in cordibus.* If we which are Gods inheritance, spirituall men, consecrated to the Temple, make it not our chiefe studie to do good vnto the church, as Christ here, who so soone as he came to Ierusalem instantly visited his fathers house.

o *Lib. 5. de Asse.*

p *Epist. 57.*

q *Bucholzerus in Chron. ad an. 1259.*

r *De considerat. lib. 3.*

s *Lib. de spiritu & anima, c. 62.*

Secondly,

Secondly, Christ entred into the Temple to remoue sacrilegious Merchants, and to reforme abuses therein. [t] Hereby signifying that the disorder of the Church occasioned the destruction of the Citie. [u] For so long as the Priests were wicked, the people could not be good. [x] By this example Princes and Prelates are taught that their chiefe time be spent, and best indeuours imployed in well ordering Gods house, that it proue not *a denne of theeues:* but as God would it should, *an house of prayer. Aaron* and *Moses* must ioyne together in this good worke. The Minister must vse the spirituall sword, and the Magistrate the temporall, in casting out and whipping out of the Temple such as sell and buy therein. [y] *Sacrilegium* is so called, *quasi sacriladium*, the prophaning of that which is holie.

[t] *Ludolphus.*

[u] *Culman.*

[x] *Zepper.*

[y] *Altenstaig. lex. Theolog. verb. sacrilegiũ.*

Now holinesse is ascribed vnto { Persons. Places. Things.

And therefore as [z] *Aquine* notes, sacrilege may be committed *vel in personam*, when an ecclesiasticall man is abused: *vel in locum*, when the Church is prophaned: *vel in rem*, when things dedicated to holy vses are otherwise imployed. And this kinde of sacriledge may be committed [a] three waies:

[z] 22^ae. *quæst.* 99. *art.* 3.

[a] *Lombard. sent. lib.* 3. *dist.* 37.

1. *Quando sacrum de sacro aufertur*, when holy things are stollen out of holie places, as the consecrated vessels out of the Temple.

2. *Quando non sacrum de sacro*, as if a theefe should breake open a Church to steale away some priuate treasure hid therein.

3. *Quando sacrum de non sacro*, when the Church is robbed of her possessions and endowments.

If all men examine themselues according to this rule, many will assuredly find, that they worthily deserue the whip. In our neighbour countries, they complaine with *Peter* [b] *Blesensis*, that *claustra* are turned into *castra*. And with *Bernard*, *Plus calcaria quam altaria fulgent*. That

[b] *Epist.* 27.

the Nobility, Gentrie, Commonalty regard, *haram domesticam magis quam aram dominicam.* And I would to God England had not iuſt cauſe to crie out againſt ſelling of oxen and ſheepe, and doues in the Temple: that is, as one wittily, *Beneficia magna, parua, omnia.* So the Poet in old time:

[c] *Filius eſt præſul, pater Abbas, Simon vterque.*

[c] *Apud Magdeburg. cent. 11. col. 625.*

How little a ſinne ſoeuer it ſeeme to be, yet all kind of ſacriledge is odious in the ſight of God. As for that which is *in perſonam*, he ſaith, [d] he that deſpiſeth you, deſpieth me. For ſacriledge committed *in rem*, [e] Ye haue ſpoiled me in tithes and offerings. And laſtly, for that in *locum*, our Sauiour here doth caſt out of the Temple, ſuch as ſold and bought therein.

[d] *Luke 10. 16.*
[e] *Malac. 3. 8.*

This horrible crime is not onely condemned by *Papiſts* and *Lutherans*, and the Church of *England:* but alſo by the *conſiſtorian* Diuines, who ſhut the doore now the ſteed is ſtolne, and repent too late that euer they betraied Gods inheritance into the hands of impious cormorants. [f] *Caluin* compares the Magiſtrates of *Geneua* to cruel tyrants, affirming that they are the Popes ſucceſſors in theft and robbery. *Beza* in his Tract of three ſorts of Biſhops, is reſolute, That Proteſtant Church-robbers are new theeues, entred into the roomes of old theeues, according to that of Biſhop [g] *Parkehurſt:*

[f] *Epiſt. 108.*

Olim in cœnobijs habitabant monſtra papiſtæ,
Nunc in cœnobijs habitant ſed monſtra rapiſtæ.

[g] *In Ludicris.*

[h] *Viret* accounts them worſe then Friers, and Monks, comparing them vnto the diuels in the Goſpell, crying, *Why art thou come to torment vs before our time?* And albeit our Engliſh reformers a long time would in their haſt and heate, downe with the Church, euen to the ground: yet if we ſhall appeale from *Philip* King of *Macedonia* when he is drunken, vnto *Philip* King of *Macedonia* when he is ſober: or with Biſhop *Groſted*, from Pope *Adrian* priuat, to Pope *Adrian* publicke: or with the [i] quodlibeticall diſcourſer from the Pope as *Clement*, vnto

[h] Cited in the Surusy of the pretended holy diſ. chap. 21. pag. 242.

[i] *Quodlibet. 6. art. 10.*

vnto his holineſſe as *Peter*. If I ſay we ſhall appeale from their paſſion, vnto their beſt writers in their ſetled iudgement; [k] wee ſhall find, that they are very well content that their Presbyters, and other officers of the Temple, ſhould enioy the lands and liuings of our Biſhops, intimating that Church-robbers would crucifie Chriſt again for his coate: reſembling the traitor *Iudas* by the ſpoiles of the Church, purchaſing fields of blood, that ſuch hate Chriſt, and defraud God, and are no better then *Achan*, *Nebuchadnezzar*, *Balthazar*, *Ananias* and *Saphira*. To conclude with [l] *Iuſtinian*, *Proximum ſacrilegio crimen eſt quod maieſtatis dicitur*: Treaſon is a petty ſinne, in compariſon of ſacrilege. The reaſon is rendred by S. [m] *Auguſtine*, *Tanto grauius eſt peccatum, quanto committi non poteſt niſi in deum.*

k Suruay *vbi ſup. pag. 243. 244. 245.*

l *Leg. 1. digeſt. ad leg. Iul.*

m *Contra Creſcon. lib. 4. cap. 10.*

As this fault is moſt abominable, ſo the iudgements of God vpon it in all ages haue bin moſt fearefull. To begin with *Simon Magus*, the godfather of Simoniſts, as we reade, Acts 8. as he preſumed in the publike Theater at Rome, to flie vp into heauen, he caught ſuch a fall in the middeſt of his pride, that hee brake his legs and his thighes, as [n] *Clemens Romanus* reports: *Vt qui paulò ante volare tentauerit, ſubitò ambulare non poterat; & qui pennas aſſumpſerat, plantas amiſerat*, ſaith [o] *Ambroſe*. Nay, this tumbling caſt (as it ſhould ſeeme) brake his necke: For ſo [p] *Melanchthon*, [q] *Epiphanius*, and other relate. See *Magdeburg. cent. 1. lib. 2. cap. 11. Baron. annal. Tom. 1. ad an. 68.* *Iulianus* the diuels darling, vnckle to *Iulian* the wretched *Apoſtata*, together with *Felix*, the Emperors Lord Treaſurer, pilled and pold the Churches of *Antiochia*, partlie to fulfill their irreligious humors, as alſo to fill full the Princes exchequer. *Iulian* when he was in a Temple, *aduerſus ſacram menſam minxiſſe dicitur*. And *Felix* beholding the coſtly veſſels and chalices *Conſtantinus* and *Conſtantius* had beſtowed, ſcoffingly ſaid, *What ſtately plate is here for the carpenters ſonne?* but becauſe theſe beaſts opened not their lips, that their mouthes might

n *Conſtit. lib. 6. cap. 9.*

o *Ser. 66.*

p *Lib. 3. Chron. pag. 157.*

q *Hæreſ. 11.*

ſhew forth Gods praiſe, but whet their tongues as ſwords to ſtrike at the Lords anointed; *Iulianus* mouth vſing alwaies vnſauoury ſpeeches, at the laſt acted a moſt filthy part: [r] for that ordure which ſhould haue gone downeward, was caſt vpward, dying a loathſome and naſtie death. And [s] *Felix*, who had ſo baſe a conceit of Chriſts blood, did nothing night and day but vomit blood, vntill his vnhappie ſoule was fetched away from his accurſed carcaſe. *William Rufus*, who pulled downe Churches and religious houſes, to make palaces of ſtate, and places of delight, was ſtrooken as he was hunting in his [t] new Foreſt with an arrow, ſhot by Sir *Walter Tyrell*, that hee fel downe dead, and neuer ſpake word: [u] *Vno gemitu ſine voce edito animam efflans ex equo in terram cecidit.* When [x] *Scipio* did rob the Temple of *Tholoſſa*, there was not a man who carried away gold from thence that euer proſpered afterward. [y] The goods of the Church are like the gold of *Tholoſſa*, none thriue that vnlawfully poſſeſſe a pennie worth of them. *Ex male quæſitis vix gaudet tertius hæres.* O Lord God, [z] that our mouth may be filled with laughter, and our tongue with ioy; [a] make them and their princes like *Oreb* and *Zeb*, yea, make all their Princes like *Zeba* and *Salmana*, which ſay, let vs take to our ſelues the houſes of God in poſſeſſion.

It is written, My houſe is the houſe of prayer] Here we may learne the right vſe of Gods houſe, namely, that it is appointed for prayer and preaching. For prayer, we haue Gods owne precept, *It is* [b] *written, My houſe is the houſe of prayer.* For preaching, Chriſts owne practiſe; *dailie teaching in the Temple.* Thoſe things which Almightie God hath ioyned together, let no man put aſunder. Preaching may not thruſt out of the Church common prayer, for it is an *oratorie*: neither may prayer ſhuffle preaching out of the Church, for it is an *auditory*. See Church hom. concerning the right vſe of the Church, part. 1. *Hoſpinian, dé origine templorum, lib. 1. cap. 1. Culman. Marlorat. Zepper. in loc.*

[r] *Baron. annal. tom. 4. ad an. 362. fol. 42.*
[s] *Idem ibidem ex Ammian. Theodorit. & alijs.*
[t] *Malmesbur. de geſt. reg. Anglor. lib. 3.*
[u] *Polydor. Anglican. hiſtor. lib. 10.*
[x] *Gueuara.*
[y] Suruay of pretended holy diſcipline, chap. 21.
[z] *Pſalm. 126. 2.*
[a] *Pſalm. 83. 11.*
[b] *Eſay 56. 7.*

The Epistle. 1. Cor. 15. 1.

Brethren, as pertaining to the Gospell which I preached vnto, &c.

S. *Paul* in this Epistle, doth
- Extoll his preaching in
  - General, for that it was a *Gospell*, and such a Gospel, as *he receiued of the Lord.*
  - Particular, shewing *how Christ died for our sinnes, and rose againe the third day.*
- Extenuate his person,
  - As being the last Apostle, *borne out of due time.*
  - As being *the least Apostle, not worthie to be called an Apostle.* [c] The least in respect of his former sinne, for *he persecuted the congregation of God:* but the greatest in respect of his present grace, *for Gods grace was in him, and with him in such sort, that hee laboured more abundantly then they all.*

[c] *Anselm. Ardens, Aquin.*

Brethren, as pertaining to the Gospell] [d] In the former Chapters, he corrected the Corinthians error, concerning the gifts of grace: but in this present, he doth rectifie their iudgement touching the gifts of glory: prouing at large the resurrection of the dead: which one point of doctrine he calles *a Gospell*, as containing glad tidings of great ioy, without which, [e] *of all men Christians should bee most miserable.* Or a Gospell, as being a [f] maine piller of the Gospell, and holy beliefe, [g] lest they should doubt of this truth, as of a matter indifferent not appertaining necessarily to their saluation. *I haue preached, and yee haue receiued* this article, so that you shall shew your selues [h] inconstant, and [i] apostataes in denying.

[d] *Gorran.*

[e] *1. Cor. 15. 9.*

[f] *Theophylact.*
[g] *Caluin.*

[h] *Marlorat.*
[i] *Ardens.*

ing it. [k] Here wee may note the degrees of faith, and steps vnto saluation. The first, is preaching of the Gospel; the second, hearing of that which is preached; the third, receiuing of that which is heard; the fourth, continuing in that which is receiued: and then lastly comes saluation, [l] *if thou be faithfull vnto death, I will giue thee a crowne of life.*

I doe you to wit, after what manner I preached] I deliuer not a new doctrine, [m] but onely repeat that old, *which I preached, and your selues accepted and keepe still, except yee beleeued in vaine.* For I am not a [n] reede shaken with the wind, neither would I haue you [o] carried about with euery blast of doctrine. [p] That which I taught you by word being present, I now commend vnto you by writing, being absent. [q] Hence then obserue; that we may not loath in any case, but rather imbrace the same principles of holie religion often repeated againe and againe by the same pastor, in the same place.

For first of all] [r] That is, at the first, and chiefly, because Christs [*] *dying for our sinnes, and rising againe for our iustification,* are the two great fundamentall arches of faith, on which all other articles are built. [s] *If Christ be not raised againe from the dead, your faith is vaine, and you are yet in your sinnes.* And therefore these points are to bee taught *in primis*: that is, [t] *inter prima credenda & maxima.* For this cause, *Paul* presseth here Christs resurrection by sundrie demonstrations, affirming, that after his death and buriall, *he was seene of Cephas, then of the twelue, after that of moe then fiue hundred brethren at once, to Iames, and all the Apostles,* [u] *that is, both Apostles and Disciples, and last of all, he was seene of me.*

I deliuered vnto you] The word both in Latine and Greeke doth import tradition; and therefore the *Rhemists* obserue, that the blessed Apostles planted the Church in all truth by tradition, afore they wrote any thing. [x] Answere is made, that *Paul* deliuered the doctrine of Christs death and resurrection, *according to the Scripture*

k *Sarcerius & Martyr.*

l *Apoc.2.10.*

m *Oecumen.*

n *Matth. 11.7.*
o *Ephes.4.14.*

p *Ardens.*

q *Sarcerius Martyr.*

r *Theophylact. Gorran. Anselm.*
* *Rom.4.25.*

s *1.Cor.15.17.*

t *Aquin.*

u *Caietan.*

x *Dr. Fulk in loc.*

Scripture, which is not an vnwritten, but a written verity.

Which I receiued] As in this Epistle before, chap. 11.23. *I haue receiued of the Lord, that which I haue deliuered vnto you.* So Galat. 1.12. Neither receiued I it of man, neither was I taught it, but by the Reuelation of Iesus Christ; inspired and called to his Apostleship by the holy Ghost: Acts 13.2. [y] His Gospell was not mans doctrine, nor after man: but he preached, *how Christ died for our sinnes, agreeing to the Scriptures, and that he was buried, and that hee rose againe the third day, according to the Scriptures.* Hereby teaching all teachers to [z] speake the words of God. The chiefe places foretelling Christs death, are Exod. 12.7. Psalm. 22.17. Dan. 9.26. Zachar. 13.7. Esay 53.5. Concerning his resurrection, Ionas 1.17. & 2.10. For so Christ himselfe, Matth. 12.40. and Hosea 6.2. for so S. *Hierome, Rupert, Ribera* construe that place, concording herein with [a] *Origene*, [b] *Ruffin*, [c] *Augustine*, [d] *Bernard, Aquin. ad Ephes. cap. 2. lect. 2. & Anselm. in hunc ipsum locum Pauli.*

He was seene of mee, as of one that was borne out of due time, tanquam abortiuo] A [e] child may be said abortiue three waies: as first, being borne out of due time: secondly, if extracted out of his mothers wombe violently: thirdly, if he want his due bigneſſe. In all these respects, our Apostle makes himselfe abortiue; for he was not new borne [f] so soone as *Peter* and *Iohn*, and other of the twelue. Secondly, S. *Paul* was [g] pulled out of the Iewish synagogue, that he might be made the sonne of Christs Church, as it were, by violence: for in the midst of his [h] breathing out threatnings, and slaughter against the Disciples of the Lord, he was [i] receiued to mercy, [k] put a part to preach the Gospell, *as a chosen vessell, to beare Christs name before the Gentiles, and Kings, and the children of Israel*, Acts 9.15. Thirdly, S. *Paul* thought himselfe abortiue, for that he saith, *I am the least Apostle, not worthie to be called an Apostle, because I persecuted the Church of God.* Hee did this ignorantly through vnbelieſe

[y] *Galat. 1.10.*

[z] *1. Pet. 4.11.*

[a] *Hom. 5. in Exod.*
[b] *Exposit. symbol.*
[c] *Ser. 90. de temp.*
[d] *Ser. 1. de resurrect. dom.*
[e] *Gorran. & Aquin.*
[f] *Extra tempus dominicæ prædicationis, vti Primasius in loc.*
[g] *Ardens, Anselm. Caietan.*
[h] *Acts 9.1.*
[i] *1. Tim. 1.13.*
[k] *Rom. 1.1.*

liese, 1. Tim. 1. 13. Yet he did acknowledge it for a great fault, euen so great, that he deemed himselfe vnworthie to be numbred among the Apostles. How much more then ought we to lament our sinnes after the knowledge of the truth, after we haue [l] *receiued how we ought to walke and please God?* [m] If we say, that we haue no sinne, we deceiue our selues, and truth is not in vs. If wee acknowledge our sinnes, he is faithfull and iust to forgiue vs our sinnes. *Agnosce tu*, saith [n] *Augustine, & dominus ignoscit: nam quo pacto deus dignetur ignoscere, quod in se homo dedignatur agnoscere?*

But by the grace of God I am that I am] Hee doth, as it were, [o] part himselfe into two: considering his sinnes, he reputes himselfe the least Apostle; yet considering Gods grace which is in him, he saith, *I laboured more abundantly then they all.* [p] *Intensiuè*; for he was in iourneying often, in perils of waters, in perils of robbers, in sea, citie, wildernesse. *Extensiuè*, combred with the care of all the Churches, as he tels them in the next [q] Epistle. So that as [r] one doth glosse the text, *Paul* was *Apostolorum minimus tempore, non dignitate; minimus humilitate, non operatione; minimus in se, magnus in domino.* [s] By this example, pastors are taught so to confesse their owne vnworthinesse, as that they bring not their calling into contempt hereby. *Iohn* the Baptist acknowledged himselfe, [t] *not worthy to vnloose the latchet of his masters shooe*: yet he did execute his office stoutly, telling the Pharisees and the Sadducees vnto their face, that they were a [u] *generation of Vipers.*

Yet not I, but the grace of God which is with me] Doctor [x] *Bishop* cauils at the Reformed Catholick, for translating this clause, *the grace of God in me.* Because forsooth, according to true construction, it should be, *the grace of God which is with me.* S. *Hierome* (who was in [y] *Augustines* account, *homo doctissimus, & omnium trium linguarum peritus*) hath read it both waies; [z] one where, *the grace of God which is in me*: another where, *The grace of*

God

l 1. *Thes.* 4.
m 1. *Iohn* 1. 8.
n *Ser.* 88. *de tempore.*
o *Caietan.*
p *Gorran.*
q *Cap.* 11.
r *Anselm.*
s *Martyr.*
t *Iohn* 1. 27.
u *Matth.* 3. 7.
x Against the reformed Cat. tit. Freewill.
y *De ciuit. lib.* 18. *cap.* 43.
z *Lib. contra Iouinian. in tom.* 2. *fol.* 86. & *in apolog. ad Pammac. vt citat Primasius in loc.*

*God which is with me: lib.2. aduersus Pelagianos, in tom.2. fol.*284. So the Church of England may well admit both, as betweene which in effect, there is no difference. But to tell the truth, and so shame the diuell, aswell our Bibles as Communion booke translate as he would haue it, The grace of God which is with me. Surely Mast. *Bishop* should haue deliuered an vntruth in saying, *he:* but in auowing, *they corrupt the text*, he telleth a very ranke lie. For I pray what shall he gaine, or we lose by this interpretation, in the question of free will? albeit Gods grace was working with him, he did not of himselfe worke with Gods grace. For he said afore; *by the grace of God I am that I am: Ergo*, it was of grace that he did worke with grace. As if hee should haue said, *I haue laboured more abundantly then they all, yet I can attribute nothing to my selfe herein, but all to grace, because it is the work of grace in me, whatsoeuer I haue done in working with grace.* Fearing lest the worke should be ascribed to himselfe, saith [a] *Oecumenius*, he referreth it to the grace of God. To the same purpose the same Apostle, Rom.15.17.18. *I haue whereof I may reioyce in Christ Iesus in those things that pertain to God: for I dare not speak of any thing which Christ hath not wrought by me.* To cõclude with [b] *Orosius*. Headlesse presumptuous man, what doest thou looke at that he saith, *with me?* marke well that he hath first said, *not I*. Betwixt *not I*, and *with me*, commeth in the middest, *the grace of God*, whose indeed it is both to will, and to worke for the making of a good will, albeit the will bee the will of man. Wherefore he was bold to say, *with me*, because he had said, *not I*. So then the grace of Gods power worketh in the wil of man, which hath giuen to it to will the same. Whereupon the conscience of man professeth and saith, *not I*, but Gods grace giueth him, that he may say *with me*. The Gospell and Epistle meete here: for the Pharisee trusting in himselfe, did attribute too much vnto his owne merit, saying, *I am not as other men are.* But the Publican ascribing all to Gods grace, would not

[a] *In loc. Omnia transcribit gratiæ dei, principium, medium, finem. Ferm. ser. 2 dom. 12. post. Pentecost.*

[b] *Apolog. de arbit. libert.*

not lift vp his eyes to heauen, but ſmote his breaſt and ſaid, *God be mercifull to me a ſinner.* See *Ferus ſer. 2. & 4. Dom. 12. poſt Pentecoſt.*

The Goſpell. Lvke 18.9.

Chriſt told this parable vnto certaine who truſted in themſelues, &c.

IN this Goſpell three points are chiefly conſiderable: namely,

The parables
- Occaſion, *Chriſt told this parable to certaine who truſted in themſelues,* &c.
- Propoſition, *Two men went vp into the Temple to pray,* &c.
- Application, *I tell you this man departed home to his houſe iuſtified more then the other.*

[c] There be [c] foure kindes of proud men: 1. *Arrogant,* attributing euery good thing in themſelues vnto themſelues, and not vnto God. 2. *Preſumptuous,* acknowledging that God is the giuer of their grace, but vpon their own merit. 3. *Boaſters* of eminencie, which indeed they haue not. 4. *Deſpiſers of other,* as affecting to bee ſingular in that they haue. To all theſe generally, but to the laſt three more principally *Chriſt told this parable.* Bad liues occaſion good lawes, he that extracted [d] hony out of a ſtone, and oyle out of an hard rocke, ſeeing *certaine truſting in themſelues, as if they were perfect, and deſpiſed others:* [e] hereby gained a good hint to commend humilitie. The which is ſuch an excellent vertue, [f] that all other gifts of grace contend for it, as all the Cities of Greece did ſtriue for *Homer.* Temperance challengeth it for her owne, [g] becauſe there is *arduum* and *bonum* in euery vertue; the one doth require magnanimitie, the other humilitie. [h] Fortitude challengeth it for her owne, for that humilitie doth ouercome proſperitie which aſſaulteth vs at the right, and aduerſitie fighting againſt vs on

[c] *Gregor. moral. lib. 23. cap. 7. Idem Beda, Bertrand, Ardens in loc.*

[d] *Deut. 32. 13.*

[e] *Pontan.*
[f] *Diez con. 1. in loc.*

[g] *Thom. 22e. quæſt. 161. art. 1*

[h] *Martinus de magiſtris, lib. de Fortitud.*

on the left hand. Iuſtice challengeth it for her owne, for that humilitie giueth vnto God, our ſelues and our neighbour that which is due. Whereupon Chriſt termed humilitie iuſtice, Matth. 3. 15. *Thus it behoueth vs to fulfill all righteouſnes.* [i] That is, humilitie.

[i] *Gloſſa ibidem.*

Two men went vp into the Temple to pray] [k] That they went together was commendable, *for where two or three are gathered together in my name*, ſaith [l] Chriſt, *I am in the midſt of them.* It was alſo commendable that they went vp into the Temple to pray, *for* [m] *Gods houſe is the houſe of prayer.* If any come to prate, to plot, or practiſe villany, we may ſpeake to them as the King *Ahaſhueroſh* once to *Haman*, [n] *Will hee force the Queene alſo before me in mine houſe?* So, will yee luſt after a woman, or thirſt after any miſchief before God in his owne houſe? Commendable likewiſe (as [o] ſome Diuines obſerue) that they prayed *apud ſe*, not howling and crying as the [p] prieſts of *Baal*, but ſecretly within their heart. In all theſe reſpects our text makes the Publican and the Phariſee to be like. So that in the iudgement of the Church it could not well be diſcerned which of the two was more iuſtified. But almightie God who foreſaw [q] two men in the field, whereof the one ſhould be receiued and the other refuſed; and two women grinding at the mill, whereof one ſhould be ſaued, and the other condemned: vnderſtood alſo that two ſhould goe together into the Temple to pray, whereof *one was a Phariſee, the other a Publican:* one reiected as wholly truſting in himſelf; the other iuſtified as altogether relying vpon Gods mercie. Both appeared in their intention to be like, but they were found in their deuotiõ moſt vnlike. For *the Phariſee ſtood and praied thus with himſelfe: God I thanke thee, that I am not as other men are, extortioners, vniuſt, adulterers, or as this Publican: I faſt twice in the weeke, I giue tithe of all that I poſſeſſe. But the Publican ſtanding a farre of, would not lift vp his eyes to heauen, but ſmote his breaſt, ſaying, God be mercifull to me a ſinner.*

[k] *Feuus ſerm. 5. in loc.*

[l] *Matth. 18. 20.*

[m] *Luke 19. 46.*

[n] *Eſter 7. 8.*

[o] *Zepper. ſon. 1. in loc.*

[p] *1. Kings 18. 27*

[q] *Matth. 24. 40. 41.*

The

The manner of the Pharisees prayer is
- Long, in respect of battologie and tautologie.
- Leaud, in respect of his gesture:
  - First, *Standing* so [r] pert.
  - Secondly, stading [s] *apart*.

The matter is meere braggerie,
- Commending himselfe
  - Priuately, shewing what he was not, *not an extortioner*, &c.
  - Positiuelie, declaring what hee was, *I fast twice in the weeke*, &c.
- Discommending other
  - Generally, *not as other men*.
  - More particularly, not as a Publican, *not as this Publican*.

[r] *Theophylact. Lyra. Carthusian.*
[s] *Beza maior. annot. in loc.*

The Pharisees orison was tedious, as containing moe lines then the Publicans prayer had words. First, vsing *battologie:* for he might haue professed all his perfections in that one word *Iust*; as well as the Publican confessed all his imperfections in this one word *sinner*. Secondly, trifling in *tautologie:* for if hee were *iust*, it followed hee was *not an extortioner*; if not an extortioner, then without all question he *paid his tithes*. Againe, if he *fasted often*, it argued his continence; and if he were more righteous then all men, it must be granted necessarily that he was more iust *then the Publican*. But this vaine babler did bumbast his stile with idle repetitions, and filled his periods with vnnecessarie terms, exhibiting his petition not vnto God (as [t] *Basil* notes) but vnto his owne sweet selfe, [u] to heare himselfe, and to please himselfe; which the text insinuates also, saying, *Pharisæus stans orauit apud se:* The Pharisee stood and prayed to himselfe.

[t] *Apud Aquin. cat. in loc.*
[u] *Hugo Card.*

Some moderne hypocrites herein resemble that old Pharisee, being ouer long in their prayers, and exceeding tedious

tedious in their exercises, euen *Narcissus*-like much inamoured with their owne shadowes, alway curtalling, and often omitting our common seruice to prolong their priuate meditation. [x] *Enemies to reading, because they loue so well to heare themselues talking.* Vnlike that reuerend Prelate B. *Latymer*, who preaching at *Stamford* in the afternoone, [y] when the daies were short, promised in the beginning of his sermon that hee would be very briefe, because (saith he) *the seruice must be done.* In *Latymers* age then our Seruice booke was not reputed a [z] Sterue-vs booke: but so full of sweete consolation and deuotion, as that the blessed Martyr of Christ, [a] Dr. *Rowland Taylor*, commended it vnto his deare wife as the last token of his loue. Then the Collects and other parts of our seruice were receiued in the Church, before the distempered and ill digested *ex tempore* phantasies of Anabaptisticall spirits. I know prayers at one time may be more long then at another, and, as occasion is offered, they may well and fitly be conceiued vpon the sudden also: but yet when we come to the Temple to pray, our meditations should be well composed, that our minde may be the better disposed, and it is fit our speech should be little, that our deuotion may bee great: for that which *Epicarus* said of griefe, may be verified of prayer:

[b] *Si longa est, leuis est; si grauis est, breuis est.*

This lesson our Master Christ taught, Matth. 6. forbidding in our prayers all battologie of the Gentiles, and polulogie of the Scribes, inioyning vs to begge [c] many things in a few words; otherwise wee shall not pray to God, but prate to our selues, as the Pharisee did here.

The Pharisee stood and prayed thus with himselfe:] The Publican prayed also standing, but *a farre off*, not daring *to lift vp his eyes to heauen:* whereas the proud Pharisee *notanter* is said to stand, without kneeling, or other kinde of humbling himselfe before God. Contrarie to that of the [d] Prophet, *They shall worship thee with their faces toward the earth, and lick vp the dust of thy feete.* So that this pert

[x] Doctor *Whitegift*, answere to the admon. pag 63.

[y] October 9. an. 1550, vpon the Gospell 23. Sunday after Trinitie.

[z] *Martin sen.*

[a] Mr. *Foxe* in the martyrdom of Dr. *Taylor* of *Hadley.*

[b] *Tho. Mor. Epigram.*

[c] *O quam multa & magna mysteria breuiter collecta, sed spiritualiter copiosa. Cypr. serm. de orat. Dominic.*

[d] *Esay* 49. 23.

pert cariage vpon his tiptoes [c] argued his arrogant and irreuerent behauiour in prayer. Againe, learned *Beza* from the words *orauit apud se*, notes his affected singularitie, sequestring himselfe from the Publican, and standing apart like an *I per se I*; very well expressed in the French translation, *se tenant a part soy*. Both of them, as it is in the text, went together into the Temple; but when they came there, the Pharisee like himselfe tooke the [f] chiefe roome, leauing the poore Publican *à longè*, in the lowest seate farre behinde him, as it were in the belfrie.

Our moderne hypocrites also retaine these pharisaical gestures as their owne proper inheritance; for some will neuer kneele in the Temple, but at the Creed when as they should stand: and other either stand or sit at the Communion when as they should kneele. To bend our knees at the Lords table, saith one, is *artolatria*, worshipping of the bread; but I feare that insolent cariage of such spirits when they should bee most humble, is rather *autolatria*, worshipping of themselues. Againe, some stand apart in the Temple, like this Pharisee, professing themselues *Separatists*. As the Brownists refuse to communicate with vs publicans, and other Nouelists haue consulted in their Conuenticles, whether it bee fit for them to frequent the sermons of conformable preachers. And all their reason is, because such are publicans as it were, that is, *Cæsars officers, Parliament-Diuines, time-seruers, or Protestants of state*: contradicting heerein [g] Christs owne canon, inioyning vs not only to heare, but also to doe whatsoeuer wicked preachers shall deliuer out of Gods booke sitting in *Moses* chaire. So that if any Diuine be so bad as thou doest conceiue; yet [h] *tolle quod tuum est & vade*, take that which is thine owne and goe thy way. *Si male viuat suum est, sine bene dicat tuum est.*

God I thanke thee] A [i] good Priest begins his deuotion with a confession of sinnes, and ends with a thanksgiuing

[c] *Iansen. concord. cap. 99.*

[f] *Matth. 23. 6.*

[g] *Matth. 23. 3.*

[h] *Matth. 20. 14.*

[i] *Syluester apud Vegam in loc.*

uing for grace. But this Phariſee quite contrary begins his prayer, with *ago gratias*, and in ſtead of accuſing himſelfe condemneth his neighbours, *I am not as other men are, extortioners, vniuſt, &c.*

k Heere then obſerue the Phariſees pride, in reſpect of

- God: *I thanke thee.*
- His neighbour: *I am not as other men are.*
- Himſelfe: *I faſt twice in the weeke, I giue tithe of all that I poſſeſſe.*

k *Panigarol. part. 1. hom. in loc.*

Hee did pretend deuotion in comming vp into the Temple, but when he was come thither, he neither prayed for himſelfe, nor yet for other. If for himſelfe, then hee would either haue cried mercy for ſome fault, or elſe craued it for ſome fauour. For the poore begger ſheweth his rags, and the ſicke patient his wounds, and the humble petitioner his grieuances, and al need Chriſt: *Qui ſeipſum excipit, ſeipſum decipit.* But this proud begger (as you ſee) ſhewes not *vulnera*, but *munera*: not his ragges, but his robes; not his wounds, but his worth; not his miſery, but his brauery; reputing himſelfe ſo iuſt, that (as l *Auguſtine* obſerues) he neither ſaid, *Forgiue vs our treſpaſſes*, as hauing no ſinne: nor, *Thy Kingdome come*, as abounding alreadie with all grace. Neither did he pray for others, in that he cenſureth all other abſent, and condemnes the Publicane preſent: making himſelfe rather a Iudge then an aduocate. *Non eſt iſta ſupplicatio* (ſaith m one ſweetelie) *ſed ſuperlatio*: Thanking God more, for that other were bad, then for that himſelfe was good. *God I thanke thee that I am not as other men are, extortioners, &c.*

l *Hom. 26. de verbis dom. ſecundum Luc.*

m *Simon de Caſſia in loc.*

The moderne hypocrites oft vſe the ſame phraſe, *God I thanke thee.* Signifying hereby, that they beleeue there is a God againſt Atheiſts, and but one God againſt the Gentiles, and that this one God onely muſt be worſhipped againſt the Papiſts, adoring creatures in ſtead of the Creator; and againſt the carnall Goſpeller, who doth aſcribe

cribe thanks vnto men, which are proper and due to God alone. If you ſhall at any time conferre vpon them a benefit, they will be ſo religious in thanking God, as that they will vſually forget to bee gratefull vnto you. They wil ſay, that it was Gods pleaſure, your compaſſion ſhould not be ſhut vp from them, it was his good will, not your freewill; for you cannot of your ſelues thinke ſo much as a good thought, much leſſe performe ſo good a deed. And therefore though happilie thou ſhouldeſt ſuffer them vnder a [n] colour of long praying, to deuoure thy whole eſtate, yet they would neuer thanke you, but thanke God that they be not as you; *not as this Publican.* For they ſowre all their ſpeeches, and moſt of their prayers ordinarily with this leauen of the Phariſes, inſinuating alway Satanlike, the faults of the brethren, as that they be carnall Goſpellers, men of the world, children of darkeneſſe, ſonnes of the diuell. In particular, aggrauating to the common people, the faults of the Clergie; terming them [o] *enemies of the truth, atheiſts, haters of good men, ſoule-murtherers, antichriſtian chapmen, halting newtrals, hogs, dogs, wolues, foxes, proctors of Antichriſt:* but euermore concluding their owne worth and praiſe, ſtiling themſelues the ſeruants and deere children of God, holy brethren, the ſanctified people, Chriſtians and good men, καὶ ἔξοχὴν, ſuch as deliuer onely the ſinceritie of the Goſpell, and pure milke of the Word. In euerie point conformable to this paterne, *God I thanke thee, that I am not as other men are, &c.*

Extortioners, vniuſt, adulterers] It is apparent by his owne euidence that he was all theſe. Firſt, he was an *extortioner*, in relying vpon his owne merits, and robbing God of his glory, which he [p] will not giue to another. Secondly, moſt *vniuſt*, in deſpiſing other, and condemning the Publican raſhly without any prooſe, witneſſe, or forme of law: contrary to right and reaſon, playing two parts, Accuſer and Iudge. Thirdly, what was he but an adulterer, in being ſo wedded vnto the world, and inamo-

red

n *Luke* 20.47.

o See dangerous poſitions and proceedings, vnder pretence of reformation. *lib.2.cap.11. 12.13.*

p *Eſay* 29.8.

red with popular applause? So S. q *Iames* teacheth, *O ye adulterers, and adultereſſes, know ye not that the amitie of the world is the enimity of God?* And therefore this Phariſee did r *verbis proferre virtutem, & factis deſtruere veritatem.* Euen as a mill that doth clacke much, and grind little.

Ieſuits and other hypocrites are great mountbankes of their owne vertue, thanking God that they be not as other are, but men of a better conuerſation, and more pure note; ſaying nothing but truth, and doing nothing but right; that as s *Auguſtine* writes of *Fauſtus* the *Manichee; Si hoc eſſet iuſtum eſſe, iuſtificare ſeipſum:* if this were to be iuſt to iuſtifie themſelues, aſſuredly this generation of Vipers had long ſince flowne vp into heauen; but examine their actions, and you ſhall find that they t trauell with miſchief, conceiue ſorrow, and bring forth vngolineſſe. *Their throate is an open ſepulchre, they flatter with their tongue, there is no faithfulneſſe in their mouth, their inward parts are very wickedneſſe, as Dauid in Pſal.* 5. The Ieſuits eſpecially ſuppoſe that the u fee ſimple of all mens acts, words, thoughts, are in their gift to raiſe and let the price of all at their deuotion. All their x *entia* be *tranſcendentia*; *ſance peeres*, in all things y abſolute ſuperlatiues, euen their z ſots are *Salomons*, their black birds are ſwannes, and their ſilents are politickes: in a word, the a *offall of this old Phariſee*, who was his owne trumpeter and crier, *I am not as other men are*, &c.

I faſt twice in the weeke, I giue tithe of all that I poſſeſſe] b *Aquin* hath obſerued truly, that howſoeuer all ſinne may be ſaid to be in the diuell, *ſecundum reatum*; yet onlie pride and enuy is in him *ſecundum affectum.* Hee is guiltie of other ſinnes, as tempting men to euery ſinne: but pride is his owne proper fault, his darling, his *Rimmon*, and (as c *Bernard* ſpeakes) his *character.* It was the firſt ſinne that euer was in the world, and it ſhall bee the laſt; for as other infirmities in vs decreaſe, ſecret pride doth increaſe. That the Phariſee *went vp into the Temple*

q *Cap.* 4. 4.

r *Cyprian ſer. de mortalitate.*

s *Contra Fauſt. Man. lib.* 5. *cap.* 7.

t *Pſalm.* 7. 15.

u *Watſon quodlibet* 1. *art.* 4.

x *Ibidem art.* 6.

y *Quodlibet* 3. *art.* 7.

z *Idem.* in his Sparing Diſcourſe.

a *Quodlibet* 5. *art.* 1.

b *Part.* 1. *quaeſt.* 63. *art.* 2.

c *Tract. de paſſione dom. cap.* 19.

to pray, that he was not an extortioner, vniuſt, adulterer, that he faſted and paied his tithe duly, were things exceeding commendable: but his pride like [d] *Coloquintida,* ſpoiled the whole pot of pottage. [e] *Mille virtutibus affluens propter arrogantiam fœlicitatẽ amiſit.* As God reſembling a Bee gathered honie out of ranke weeds, extracting from the ſinnes of the Publicane humility, which is a mother vertue: ſo the diuell as a ſpider gathering poiſon out of ſweete flowers, euen of the Phariſees vertue, begat inſolent pride, which is a monopol of miſchiefe. [f] As an hen doth cackle, when ſhe laieth an egge, by which it is inſtantly taken away from her: in like manner, aſſoone as the proud man performes any good deed, he will preſently boaſt of it; *I faſt twice in the weeke, I giue tithe of all that I poſſeſſe*: being (as [g] one ſaid wittily) *proditor virtutis*: A traytor to himſelfe. This Phariſee brought forth a great many of egges (as it ſhould ſeeme) but he could not carrie them vnto a good market, becauſe of his cackling: *Vna ſuperbia deſtruit omnia.* [h] *Fœlix inſolens infœlix.*

The Publican ſtanding a far off would not lift vp his eies to heauen, but ſmote his breaſt, ſaying, God be mercifull to me a ſinner] [i] *Simon* the Sorcerer held, that himſelfe was ſome great man: [k] *Iulian* the blaſphemous Apoſtata conceiued ſtrongly, that himſelfe was *Alexander* the great; and in our age, there was a ſchiſmaticke, who ſaid, himſelfe was *Elias* the Prophet: euen ſo many which are in a damnable ſtate, profeſſe themſelues exceeding iuſt, in compariſon of other. On the contrary, the faireſt Saints haue thought themſelues the fowleſt ſinners, as S. *Paul*, that he was not worthie to be called an Apoſtle: S. *Auguſtine*, that he was not worthie to be called a Biſhop: the prodigall child, that hee was not worthie to bee called a ſonne: the woman of Canaan, that ſhe was not worthie to be reputed a child: the bleſſed martyrs in their confeſſions euermore, that they were not worthy to be ſeruants vnto God, and witneſſes of his truth: and the Publi-

can

[d] 2. Kings 4. 39
[e] Chryſoſt. in Mat. Hom. 65.
[f] Bonauent. diæt. ſalut. cap. 3
[g] Pet. Rauennas.
[h] Reuſner in Symbol.
[i] Acts 8. 9.
[k] Pet. Martinius præfat. in miſopog. Iuliani.

can here, though he were moſt deare to God, yet he durſt not come neere to God, he ſtood a farre off, and would not lift vp his eies to heauen, [l] that is, to God in heauen, as Luke 15.18, *Father, I haue ſinned againſt heauen, and before thee, &c.*

The Publicans hand, like the bellowes, did blow the fire of contrition to his hart; his hart like a limbeck, diſtilled the ſoueraigne water of repentance into his eies; his eies as a ful ceſtern being vnable to look vpward, returne the ſtreame backe againe to the heart; that ouercharged, driues the floud of his affection to his tongue; his tongue like *Aarons* Cenſer conuaies the ſweete perfume of this pretious diſtillation into the preſence of God himſelfe, ſaying, *O God be mercifull to me, &c.* The which heauie ſong or melancholike dittie conſiſts of three parts: a Treble, which is exeeeding high, *O God*; a Meane, *be mercifull*; a Baſſe, *to me a ſinner.* [m] *Orauit paucis, ſed affectu multo*: Couching much deuotion in a little roome. For all the vertues of a true penitent (as namely, [n] *confeſſion, contrition, faith, amendment*) are found in this one paterne. For confeſſion and contrition: his hand ſmote his breaſt, and his heart mooued his tongue to ſing the baſſe, *to me a ſinner.* In which action, theſe three did concurre, the heart, hand, ſound: the hart ſignifying he had thought amiſſe: the hand ſignifying he had done amiſſe: the ſound ſignifying he had ſaid ſomething amiſſe. Concerning faith, he relied [o] altogether vpon grace, firſt, imploring, *O God be mercifull:* then applying the mercies of God in Chriſt, *to me a ſinner.* And as for amendment of life; the text ſaith, *he went home iuſtified more then his fellow.* Now then as Chriſt to the Lawyer, Luke 10.37. ſo I to you, *goe and doe thou likewiſe.* Thou art but a man; and therefore call vpon God: a ſinfull man; and therefore pray to thy *mercifull God.* It is no ſhame to bee ſorrowfull, crie, *O God.* It is no diſcredit to beg grace, pray him to *be mercifull.* It is no reproch at all to confeſſe thy fault, tell him thou art *a ſinner.* If thy ſinne paſt vtter-

l *Maldonat. in loc. Idem. Marlorat. in Luc. 15.18.*

m *Bucer.*

n Church hom. of repent. *part. 2. & Tyndal prolog in Mat.*

o *Sarcerius, Caluin. Culman. in loc.*

ly displease thee, thy present sinne shall neuer hurt thee, saith [p] *Augustine*. Foure words of this Publican, yea, [q] three syllables of *Dauid*, [r] *peccaui*, proceeding from a liuely faith, and a contrite soule, obtained pardon for all his offences: in so much, as [s] *Hierome* writes excellently: *Qui prius me docuerat virtutibus suis quo modo stans non caderem, docuit per pœnitentiam quo modo cadens resurgerem.* Our heauenly Father is so pitifull toward his [t] lost child returning home, [u] that he will not haue patience to stay till his sonne doth open the parlour doore, but hee will runne and meete him vpon the way, falling on his neck, and kissing him. Albeit thou be so great a sinner as a Publican, yet if thou *smite thy breast*, and crie, *God bee mercifull to me a sinner*; if thou shalt heartely repent, and vnfainedly beleeue, the Lord will put all thy wickednesse out of his remembrance, and thou shalt goe home to the house of thy conscience iustified.

I tell you this man departed home to his house iustified more then the other] You haue heard the Pharisees pride and the Publicans humilitie: now you shall heare Christs iudgement of both. He did condemne the Pharisee who iustified himselfe, but iustifie the Publican who condemned himselfe. The Pharisee did exalt himselfe in respect of his vertue, but the Publican humbled himselfe for his sinne. [x] *Videte fratres, magis placuit humilitas in malis factis, quam superbia in bonis factis.* Of the two, the Publican renouncing his owne merits, and laying hold on Gods mercie, was iustified *more then the other*. [y] That is, and not the other.

Heere then our [z] moderne Diuines obserue that the Pharisee *trusting in himselfe that he was perfect*, is a type of all Iustitiaries, hoping to be saued by the righteousnesse of the Law: and that the Publican confessing his sinnes and vnworthinesse, is a type of all true Christians, holding iustification onely by faith in Christ, apprehending his merits, and making his righteousnesse our righteousnesse. For application then of Christs application,

I

[p] *Zoares tract. 6 in Matth.*
[q] *Ambrose exhort. ad pœnit. agendam.*
[r] *2. Sam. 12. 13.*
[s] *Epitaph Fabiol. ad Oceanū.*
[t] *Luke 15.*
[u] *Hieron. proem. com. in Abdiam.*
[x] *Augustin.*
[y] *Euthym. in loc.*
[z] *Melancthon. Culman. Heming. Zepper.*

I say with [2] *Augustine*; *Audisti sententiam, caue superbiam.* And pray with the Church:

[2] *Serm.36.de verbis Dom. secundum Luc.*

O God, which declarest thy almightie power, most chiefly in shewing mercie and pitie, giue vnto vs abundantly thy grace, that we running to thy promises, may be made partakers of thy heauenly treasure, through Iesus Christ our Lord. *Amen.*

FINIS.

Walafridus Strabo lib. de rebus ecclesiasticis.

Si quid in hoc (lector) placet, assignare memento id Domino: quicquid displicet, hocce mihi.

Errata.

Pag.65.lin.4. in margin, reade *pag.* p.66 l.6. in margin.r.*domina.* p.84.l.20.r.compelling. p.86.l.9.*a fine*,r.labouring. p.119.l.9.r.euer. p.156.l.1.r.then our. p.157.l.20.r.ob. p.172. lin. *penult.* in margin, r. *lib.*10.p.175.l.2.in marg.*lib.*7.p.203.l.18.blot out these words,*And Gospel Dom.*11.*post.Trin.*p.223.lin.18.*Boulesis* is wanting.pag.234.in marg.l.7.*a fine*, r.*lib.*2.

3459 a

THE AVTVMNE PART FROM THE TWELFTH SVNDAY after Trinitie, to the laſt in the *whole yeere.*

DEDICATED VNTO THE MVCH honoured and moſt worthie Doctor IOHN OVERAL *Deane of Pauls.*

Auguſt. ſer. 22. de verbis Apoſtoli.
Sic vigilet tolerantia, vt non dormiat diſciplina.

AT LONDON
Imprinted by FELIX KYNGSTON, for *VVilliam Aſpley.* 1612.